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I.—LITERATURE OF MISSIONS.

THE CITY AS A FACTOR IN THE WORLD'S EVANGELIZATION.

"WHAT a fermenting vat lies simmering and hid in the great city."—CARLYLE.

[SOME two or three years since we wrote and published an article in *The Homiletic Review* entitled, "The Enormous Growth of our Cities, and the Duty of the Church in Relation to it." The paper attracted no little notice at the time, and we have been repeatedly asked to reproduce and give it a wider circulation. While written for a different specific purpose, the following article will embody many of the facts, statements, and considerations given in the paper referred to. We freely quote our own language, where it subserves the end we have in view in the present contribution. The facts here stated have been carefully scrutinized, and the statistics, wherever obtainable, brought down to a late date. Our object now is not to suggest or discuss the best methods of city evangelization—we have not space to do justice to that burning question—but simply to show, *from their rapid growth, and the character and outcome of that growth, the aboslute necessity of evangelizing our cities if we would save the nation and evangelize the world.*—J. M. S.]

[EDITORIAL.—J. M. S.]

THE history of great cities is, substantially, the history of man. Not only have they played a conspicuous part in the political affairs of nations, but they have originated and determined the social and intellectual, the moral and spiritual conditions and destiny of the various peoples and communities that have dwelt upon the earth and made its history. Blot out the record of a dozen ancient cities and but little will remain of man's history prior to the coming of Christ. Babylon and Nineveh ruled the largest empires of antiquity. The cities of the Nile gave to the Pharaohs for many centuries vast dominion and power. Jerusalem was long the glorious life, and finally the overthrow and ruin of God's chosen people. Rome *imperial* long dictated laws to the world and subjected it to its iron scepter, while Rome *spiritual*, for more than twelve centuries, has perverted the faith and ruled the consciences of a large part of the Christian world. While Athens swayed a majestic power in the realm of the intellect and of the civilizing forces of humanity.

Coming down to later times we find that Paris was France under the Empire, and is substantially so under the Republic; while under both, as the goddess of Fashion and the genesis of the French novel and the French play, Paris is fast corrupting the morals of Germany and England, and spreading her infection on this side the sea. London to-day dominates Great Britain and Oceanica and the commercial world, and rules 200,000,000 souls in India, while New York has long corrupted and cursed, politically and morally, the Empire State. And Chicago

and Cincinnati and other cities of our land are fast becoming centers of tremendous forces and agencies of evil, which the patriot and the Christian cannot contemplate with complacency. The opening of the next century will find New York, Brooklyn, Philadelphia, Chicago, Cincinnati, St. Louis, San Francisco and New Orleans, *the dominant force* in the government, and in the moral, social, and religious life of from ninety to one hundred millions of souls spread over this vast national domain, speaking, for the most part, one language, and living under one system of laws.

What is to be the character and influence of these cities thus destined to overshadow and shape our political, social, and religious development as a nation in the near future is, therefore, a vital question. The problem, confessedly, is one of tremendous proportions, and the solution of it is proportionately difficult and momentous. It is a problem which presses more and more every day upon the attention of the thoughtful patriot, the Christian, and the social and political economist. We *must* grapple with it in dead earnest, and solve it in the interest of law and order and sobriety and good morals and Christianity, or it will solve itself in the overthrow of our institutions and the reign of lust, communism, and anarchy in their worst forms. We sound no trumpet of the vain alarmist. But we cannot shut our eyes to facts which are patent to observation—to a state of society already existing in our chief cities and towns, and daily growing worse and spreading throughout the country, and permeating society everywhere, which, unless checked and remedied, must at no distant day imperil, if not actually subvert, state and church alike.

I. The first matter for consideration is the enormous growth of our cities, and the character of this growth.

1. There is a *marked tendency in our day to gravitate toward great centers* of life—to mass in cities and large towns—and this tendency becomes more and more general and intensified every year. The census of the last few decades shows that our cities are growing with unprecedented rapidity in population, as well as in wealth and luxury, and consequently in power and influence on the body politic—growing so rapidly, indeed, as to essentially change the elements, conditions, and relations of the social problem. This marvelous increase of *city* life and wealth and power is at the cost of the *rural* population, wealth and influence. Notwithstanding the importation of so many foreigners into our manufacturing towns and districts, the growth of the city population is much faster than that of the country districts. In fifty years the ratio of city growth has advanced from 4 1-2 per cent. to 22 1-2 per cent. The next census (1890) will show that *one-fourth of our entire population is massed in our cities!* So great is the drain to the city that very many of the country districts of New England, of central and western New York, and of other of

the older States are actually *decreasing* in population and thrift and wealth, and the school-house and church, once their glory and strength, are dying out!

We need not stop to point out the meaning and outcome of this startling fact. The enterprise, the sinews, the hope of the rural poplation, are fleeing to the city. What the city gains the country loses! What might prove the glory and salvation of country life may prove the shame and evil of city life! From 1790 to 1880 our *entire* population increased but 13 times, while the *city* population increased 86 times! In 1800 we had but 6 cities, with a population above 8,000; in 1880 we had 286! The census of 1890 will make this showing still more significant. Such phenomenal growth and preponderance of city population constitutes one of the most serious portents of modern times. We are not prepared to forecast its final effect on our national life, political, social, or religious. But its influence, whatever be its character, will be tremendous, if not irresistible.

2. Another fact of momentous importance. The condition of our large and rapidly expanding cities has *unquestionably changed decidedly for the worse during the present generation.* The growth has not been a healthy growth, whether viewed politically, morally, or religiously; whether estimated in its influence on country life, on business integrity, on political and commercial morals, on the spiritual life of the church and the welfare of the government, or in its bearings on class relations, on social economics, and on the uplifting and purification of society in general. There has been a marked and alarming deterioration. There is no denying this fact—the evidence is too overwelming. We are confronted to-day with gigantic and rapidly augmenting evils, economic, social, political and moral, caused mainly by the massing of such multitudes in a few great centers, which attract the worst elements of society, as well as the better—centers where all restraints are thrown off, and vice and crime and lawlessness run riot, and corruption and all manner of wickedness take on huge proportions, and endanger the peace and welfare of the people at large, and ultimately the permanence of our free institutions.

The depravities of our great cities increase in the ratio of their growth in population. Of one thing we may be sure, the cities, owing to advantages of centralization and organization and countless wealth, will ultimately triumph over the rural regions. It has been so always in the history of the world. And history repeats itself today along this line, and will repeat itself with greater emphasis in the future. It is evident, then, that the decisive battles between Christianity and infidelity and agnosticism; between true liberty and licentiousness; between law and order and virtue, and the hostile alien forces which are waxing so strong and defiant among us, are to be fought out in a dozen centers of our widespread republic.

Tacitus long since described Rome as the *colluvies gentium*—the sink of nations—and his history, and that of Gibbon, justify the designation. *Our* chief cities are fast becoming the sinks and slums of the Old World depravities, added to those which have their source in our own soil. Hither they flow in a broad, ceaseless, putrid stream—a menance to our institutions, a curse to society, a disturbing and corrupting element in the body politic. "A little less than a third of the entire population of the United States is foreign by birth or parentage, and yet 62 per cent. of the population of Cincinnati are foreign, 63 per cent. of Boston, 83 per cent. of Cleveland, 88 per cent. of New York, and 91 per cent. of Chicago!* This fact alone is enough to startle us out of our fancied security and excite the gravest apprehension for the future. The danger is not so much in their numerical strength as in their social ideas and political affinities and hostility to religion and the church and the old order of things. They come here largely, not for liberty, but for license. They are as a class ignorant, degraded, hostile and dangerous.

Romanism has its centers of organization and strength in our cities, where there is such a vast foreign element, largely in sympathy with it, and offering favorable conditions for propagandism. Here it concentrates its strength, plants its institutions, organizes its forces, sways political influence, fills its coffers from the city treasury,† and openly fights and secretly intrigues for the overthrow of our public schools and for ultimate ascendency. Beyond a question, Romanism is a menance to our free schools, to a free Bible, and to an enlightened, patriotic, catholic Christianity. And yet Romanism is rampant in New York and other cities of our land. More than half of the teachers in our public schools are Roman Catholics. Our municipal offices are largely in their hands. The Romish Church is growing rich on the favoritism of politicians and legislators. Its influence is courted obsequiously by office-seekers.

Already the large foreign element concentrated in our chief cities is making its power and pernicious influence tremendously felt in our social condition, in our politics, in municipal, state, and national legislation, and in public sentiment, which is stronger than law. Many of

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* "Our Country," page 129.

"The Compendium of the Tenth Census gives the number of persons foreign-born in each of the fifty principal cities, but does not give the native-born population of foreign parentage. We are enabled to compute it, however, by knowing that the total number of foreigners and their children of the first generation is, according to the census, 2.24 times larger than the total number of foreign-born."—*Ibid.*

† *The Independent* gives a chapter of what it calls "Sectarian appropriations," which have been made during the current year in the city of New York. The total amount appropriated during the year to the charitable and benevolent institutions of the city is $1,142,232.61. The non-sectarian, private and public, institutions receive $510,092.38. The surprising thing is that sectarian institutions receive a larger sum than the non-sectarian, to wit, $632,130.23. The Hebrew Benevolent Society receives $60,000 annually. Several institutions of the Episcopal church receive altogether $31,814.63. *The Roman Catholic Church receives for its institutions the large sum of* $540,325.60.

our city governments are controlled by this element, and when it gets the ascendency the people are cursed by the most corrupt rule ever inflicted upon a Christian people. This is the Force that is at war with our American Sabbath, and with all our American ideas and habits in relation to social economics. It is an un-American, socialistic, atheistic, dynamite force that is fast intrenching itself in the chief centers of our commercial, social and political life. Its manifest purpose is to *revolutionize* the entire order of things, in the interest of what is called labor, socialism, communism, the rights of the masses; *and it will do it*, if suffered, even though it drenches the nation in blood, and plunges it into a state of absolute anarchism.

The city is also the chief seat of the *saloon or liquor power.* Here it has rapidly grown into a formidable power, antagonistic to every interest of the individual and of the public. Here it is intrenched, and corrupts and ruins, and crowds our prisons and jails and asylums with its victims, sets laws at defiance, and outrages decency and public sentiment. Such a gigantic iniquity—satanic in character, satanic in its work and designs—never before in the sunlight of heaven so afflicted and cursed a Christian community. It decoys and pollutes our young men. It controls the ballot-box. It corrupts our legislatures, and dictates to our political parties. It spends money freely to gain its ends. It has of late grown arrogant and defiant. In our recent election it dictated the nomination, and carried the election of the Governor of the Empire State, the friend and abettor of their interest and schemes! And they will rule him and use him, and he dare not say nay to his masters. There is not at the present time an element or force in American politics and American social life so powerful for evil, so actively at work to corrupt and destroy all that is good, as the liquor power, the saloon element, which our cities foster. And it will yet throttle the city and the nation, if not checked and put down. The more than 200,000 saloonists who flank our thronged streets and avenues are mostly *foreigners*, multitudes of them are ex-convicts, and their dens are so many centers and sources of political corruption, as well as of social ruin and crime in every form.

3. The most alarming fact of all, in our judgment, is, that *this appalling state of things is largely the product of our boasted modern civilization!* If it were caused by accident, or by agencies and forces which are artificial and transient, there would be infinitely less to fear from it, and we might reasonably hope that society would in time right itself and pass the crisis without serious permanent damage. But, alas! we can indulge in no such pleasing dream. The causes which have produced the several great evils and imminent dangers which to-day threaten the United States, and more or less threaten every other civilized nation on earth, are radical in character, every one of them. They enter into the very structure of modern life.

They are born of new ideas, new forces, new agents, new developments, in nature, in social economics, and in the laws which govern humanity and organized society. The wonderful growth of our cities in population, largely by immigration; the rapid increase of wealth and its concomitant evils; the corruption of morals and the decadence of religion; the formation and grasping greed of odious and oppressive monopolies; the rage for mammon, and the reign of lust and pride and sensuality; the rise of socialism and anarchism, and the assertion of power on the part of the laboring class; the strange contrast of overgrown wealth and extreme poverty in city life, and the discontent and muttering tempest we hear—are but the *natural outcome* of the new elements which permeate and rule our nineteenth-century civilization. Such gigantic and deep-seated evils are not easily checked, much less eradicated. "Seven devils" possess the city, and nothing short of Almighty power, in response to much fasting and prayer, will be able to cast them out. If we are ever to find and apply an adequate remedy for these formidable evils, we must dig down deep into the subject, and meet the new condition of things in the only way that will afford relief, namely, by an enlightened apprehension and appreciation of the natural and social causes and conditions which are at work in our day antagonistic to our prosperity; and then work along the great lines of Providence and Christianity, to restrain and uproot by methods and forces adapted to the changed state of things which exist. The *old* ideas and modes and appliances will not meet the case! The old easy-going and half-earnest policy of the church, and of organized governments, will end in awful disaster, if adhered to. The church certainly can no longer afford to slumber. The danger is imminent. The enemy is at hand, strong and defiant. A single decade will be likely to decide for us whether Romanism, rum and corruption, and anarchy and agnosticism and a gross materialism, shall rule this great nation; or whether the church of God, Christian morality, and a purified and Christianized civilization shall predominate in it.

II. The facts already cited in regard to the growth of our city population, and the character of that growth, raise the question whether the church of Christ is alive to the duty which such a condition imposes, and whether the policy and the methods which have ruled past efforts to advance Christ's kingdom in the world have been wisely adapted and vigorously prosecuted? It seems to us that we have made a terrible mistake. We have not estimated on the one hand the appalling evils incident to the city, and on the other hand the mighty lever it puts into our hands to uplift the world. We have not bent our energies to evangelize this mass of humanity brought to our doors from all quarters of the world, nor concentrated our efforts to Christianize it and enlist it in the work of the world's evangelization. We think we hazard nothing in saying that our cities have been, for the most part,

left to take care of themselves, and that our present policy and methods are a sad and conspicuous failure in both particulars. And our condition is waxing worse and worse every year, and on a gigantic scale of proportions. The church is fast losing ground *relatively,* as to population, and *actually,* as to its hold on the masses, and its restraining and evangelizing influence on the whole community. Under the very shadow of our costly and stately churches, and in spite of the ten millions of money given yearly to foreign and home missions, and to the various works of charity and benevolence among us, there are to-day millions of souls as ignorant, as degraded, as godless, as abandoned to iniquity, as any community in heathendom! The gospel exerts no more influence on them, or over them, except it be to excite their hatred and contempt, than if they lived in Africa! The church, with all her institutions, and machinery and appliances, does not so much as touch the hem of their garments; nay, they are bitterly *hostile* to it, and to its teachings. The ministry they denounce, the Sabbath they scout, the laws and the restraints of virtuous society they set at naught, and a feeling is growing up among them not only adverse to Christianity and the church and Christian society, but absolutely destructive to them. Many will question the truth of such sweeping statements, and cry out against them as exaggerations. But it will be only those who have not been, or who will not be, at the pains of studying the problem in the light of existing facts and tendencies.

Take an illustration or two, which is better for purposes of argument than general statement. We select the city of Brooklyn, where the writer happens to reside, once designated "The City of Churches," and doubtless above the average of city population in point of intelligence and social standing. The population of Brooklyn in half a century has advanced from a few thousand to full 800,000. But statistics prove that the church, instead of keeping pace with the incoming population, has fallen so far behind that its relative strength today is *tenfold less than it was three decades ago;* indeed, so far as church accommodations for the Protestant population are concerned, it *actually makes a worse showing than any other city in the land!* The Presbyterian, Congregational and Reformed (Dutch) churches—once in the ascendant, and which, it might be said, had the right of domain—have added little or nothing to their number and strength in the last twenty years! While several new churches have been started, so many have died or been consolidated that the number to-day is but a trifle in excess of that 20 years ago. Hence this great city, rising into such prominence, is a city of relatively few churches. And the most of these are in the older part of the city. The outlying wards, where the main growth is, are poorly supplied, while the older and wealthy down-town churches leave them to struggle with

debt, and many of them to die out. In nine of the wards of the city, with a population of 195,131, there is no Presbyterian church whatever.

And what is the result, from a moral and spiritual point of view? Full half the population of this once favored city are living without church instruction and influence. The Protestant Church provides for only a small part of her population. There is already a marked change for the worse in the tone and moral sentiment of the city. The Sabbath is now largely a day of pleasure and dissipation. More than 3,000 saloons are in full blast, defying the law even on the Sabbath. King's County has become the "Paradise of Gamblers."* The rum power and "bossism" rule our politics. Theaters have multiplied at a fearful rate, and some of them are of a most demoralizing character. The church, though manned with some of the most popular and gifted ministers in the world, is essentially weak, and her power is scarcely felt on the mass of population. If this state of things continues and grows worse, as it naturally will, for ten or fifteen years to come, Brooklyn will inevitably become one of the wickedest and most God-abandoned cities in our land! There is no helping it. Her doom is decreed as truly as if a mystic hand traced it on the sky.

And what is true of Brooklyn is substantially true of New York, Boston, Philadelphia, Chicago, Cincinnati, and other great cities of the United States. The same conditions exist, the same forces are operating, in them all, and with similar results.

Take New York. The population of the city has for years been steadily and rapidly increasing, while at the same time the number of churches has been relatively decreasing. In 1830 there was one Protestant church to every 2,000 people; in 1880, one to 3,000; and in 1887, one to 4,000. South of 14th street there is an estimated population of 587,616; and north of 14th street, exclusive of two wards, 732,048. Survey the latter first.

The xvi., xvii., xx., xxi., xxii., xix., and xii. wards had a population, according to the census of 1880, of 622,872, probable increase in eight years of 109,176. Present population, 732,048. These wards had 221 Protestant churches and chapels in 1880; *now*, 195. They contained 2,947 saloons in 1880; *now*, 3,988. In these *seven* wards there was *one* church to 2,947 of population in 1880, and *one* to 3,754 in 1888. In these *seven* wards there was *one* saloon to 211 of population in 1880, and *one* to 184 in 1888.

"Ten thousand saloons, or *one* to every 150 of the inhabitants of the entire city, stand over against the 355 Protestant churches, or *one* to 4,464 of the inhabitants of the entire city, as a constant menace. They breed poverty and crime. They increase in ratio faster than the churches and schools. They are open day and night. They make legislators, aldermen, district attorneys, and judges. They modestly claim to control 40,000 votes in this city; and twenty men, mostly brewers, hold 4,710 chattel

*The main issue in a recent election in Brooklyn was, whether the laws relating to gambling should be enforced or remain a dead letter, and the candidate who had prostituted his office to shield the open violators of the statute from punishment, and who on the eve of the election made a bold and scandalous bid for the saloon influence, was re-elected to office! And he is anything but a terror to evil doers.

mortgages on saloon fixtures to the value of $4,959,578. Thirty-two tenement-houses contain an average of thirty-three persons each, with 1,079,723 tenants and with 237,972 families. Home is virtually banished by these abodes, and physical and moral misery necessitated. How can Christianity reach these people?"*

NEW YORK SOUTH OF FOURTEENTH STREET.

Estimated population, 621,000. The number of churches 127, and this includes Catholic churches and Jewish synagogues. In 1868 there were 141 places of worship. There are now, with nearly 200,000 more people, only 127, Protestant, Catholic and Jewish. That is to say, a city double the size of New Haven has moved into the lower half of New York, and 14 Protestant churches have moved out. Even these figures do not tell the whole story. For with a few notable exceptions these places of worship are very small, and will not seat over 150 each.

"New York has an enormous population—larger than five of our largest Territories combined. Many of these Western States and Territories, for which appeals are so often made, and where such vigorous and constant efforts are made by us to plant new churches, *are better supplied with churches than New York and Brooklyn!*" It seems incredible, and yet it is true. And still the astounding fact has little or no influence on the policy of the church. We strain every nerve to build up Christ's kingdom in remote and sparse regions, while we neglect the multitudes that throng our streets and are living in heathenish ignorance and sin and moral and social degradation under our own eyes! We send missionaries abroad—would that we sent more—while we have tens of thousands in our midst from the very countries we send our missionaries to for which we are doing little or nothing. We seem slow to comprehend God's purpose in pouring such immense tides of immigration upon our shores from almost every nation and people, and criminally remiss in taking advantage of the opportunity it gives for their evangelization—certainly at far less cost, and in far more favorable conditions, than if they staid at home. We have 400,000 Germans, 30,000 Bohemians, 10,000 Hungarians, a large number of Jews, and some 25,000 Italians. Why send missionaries to these nationalities when we have so many of them living in the midst of us, and who have come here to stay, and who, as all testify who have made the experiment, are easily accessible to gospel influences when wisely approached. They are as "foreign" in ideas and habits of life as if they were in their native land, while they have stronger claims on us than if they had staid at home. Promising mission work has been begun among them, and why should not our "Foreign" Mission Societies as well as our "Home" and "City Missions," lay hold of

* These facts and figures respecting New York City are condensed from the addresses of Rev. J. M. King, D.D., and Rev. A. F. Schauffler, D D., at a Christian Conference held in Chickering Hall, Dec. 3, 4 and 5, 1888. The entire proceedings of this important Conference, called by a large number of the leading clergymen and Christian laymen of the city, with all the addresses made, have been published in a book, paper cover, by the Baker & Taylor Co., fifty cents, entitled, "The Religious Condition of New York City." We advise all who desire to know what that "condition" is, to get and study it. It is a fit companion of Dr. Strong's famous book, "Our Country."

these agencies and reap a glorious harvest here at home as well as in foreign and pagan lands?

It is time to look at the question of *policy and methods in the matter of the world's evangelization.* For this end the church exists, and for no other. What can be done to save our cities in order to save the world? We are confronted with facts and conditions that demonstrate that the cause is imperiled—that our past policy in reference to the city is a ruinous policy—and that without immediate, concentrated and united efforts to Christianize our great and growing centers of life and power the conversion of the world is hopeless.

1. First of all let our ministers, our intelligent laymen, and all our church-workers study carefully and thoroughly this serious, stupendous problem, which we have brought to their attention. It is of the utmost moment to the whole church of God. There is none more urgent. It touches her at every point. It demands immediate, solemn, prayerful attention, and prompt, intelligent and combined action. We cannot take these facts into full view, and give them due consideration, and yet sit still and do nothing. We cannot discern the failure of past methods and policies, and not anxiously cast about for something better adapted to the tendencies and changed conditions of the times. Upon the *church* of God devolves the fearful responsibility of solving this greatest problem of the age. Let us fully understand it, in all its essential facts and relations, as a necessary condition to suitable action. The movement which found expression in Chickering Hall recently was not begun a moment too soon. Let it be followed up in every city.

2. The teaching and example of Christ and the Apostles present a marked contrast to the policy which has ruled the church in these modern days.

(*a*) Christ himself devoted almost His entire ministry to the *city* population. Says Matthew: "And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their *cities.*" Luke quotes Him as saying: "I must preach the kingdom of God to other *cities* also, for therefore am I sent." "And behold the whole *city* came out to meet Jesus." "And all the *city* was moved, saying, Who is this?" He taught and wrought wonders in Nazareth, Jericho, Chorazin, Bethsaida, and Capernaum. He was frequently at Jerusalem. It was over that metropolitan *city* that He "wept," crying: "Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Though born in the country, and living there till He entered upon His public ministry, yet the greater part of that ministry was given to the *city.* And how He upbraided the *cities* "wherein most

of his mighty works were done, because they repented not!" "Woe unto thee, Chorazin; woe unto thee, Bethsaida," etc!

(*b*) Christ enjoined the same policy upon His disciples. To the "twelve" sent out, His instructions were: "Into whatsoever *city* or town ye enter," etc. And also the "seventy": "Into every *city* and place whither he himself would come." "Into whatsoever *city* ye enter and they receive you," etc. But "into whatsoever *city* ye enter, and they receive you not, go your ways," etc. "When they persecute you in one *city*, flee ye into another; for verily I say unto you, ye shall not have gone over the *cities* of Israel, till the Son of Man be come." Why such prominence given to the *city* if its reception of Christ were not of supreme importance?

(*c*) The same rule is laid down and emphasized in the last commission which the risen Lord gave to His disciples, and through them to the church in all ages, not only in reference to itself, but to the establishment of His kingdom in the earth. That blood-stained city was the center of the new Faith and the new Life that were to conquer the world. There the royal commission of Zion's King was to be opened and proclaimed. There the Spirit of God was to descend in mighty power and inaugurate the new dispensation. There the Christian Church was to be organized, on the very theater of the crucifixion, and of resurrection marvels. And thence "the Word of God was to sound out in all the region about." There "the banner of the cross" was to be planted, in the royal city of David, on Calvary, by the open sepulchre, and nigh to the mount of Bethany; and when persecution arose, thence the chosen and anointed army were to bear that consecrated banner forth and plant it, in a single generation, in all the chief cities of the Roman Empire. Had not the Apostles given their main, if not exclusive, attention and labors to large cities, Christianity could not possibly have made such rapid progress, and in so brief a time conquered the Roman world for Christ. They felt, as did the Founder of the Church, that to convert the great cities was to convert the country. Hence they went direct to Antioch, Ephesus, Corinth, Philippi, Thessalonica, and Rome itself. There they preached Christ, wrought miracles, and organized strong churches. Paul, the great Apostle to the Gentiles, spent three years in the city of Ephesus—the Paris of antiquity—and with such success that from that great city "sounded out the Word of God over all Asia, both among Jews and Greeks." He spent two whole years also in Rome, the capital of the world, and among the fruit of his ministry there we have the grandest Epistle of the New Testament. "One who studies even cursorily the beginnings of Christianity will not fail to detect a masterly *strategy* in apostolic policy. Christian enterprise at the outset took possession first of strategic localities, to be used as the centers of church extension. The first successes of Christian preachers were

in the great cities of the East. The attractive spots, to the divine eye, were those which were crowded with the densest masses of human beings."*

Now if centralization was so vast a power for good or evil in Paul's day, it is even *more* so in our day, for reasons that will readily suggest themselves to the reader. If cities have been the strongholds of Satan in the past, so that God has swept them with the besom of His wrath, as with Sodom, Gomorrah, Babylon and Jerusalem, because there was no other way to maintain His religion on earth, they are fast becoming satanic strongholds at the present time, blighting and cursing the earth with their pestiferous influence.

4. *The policy of the church of modern times contravenes both the letter and the spirit of her Master's example and parting instructions.* The divine policy involved in the memorable words, BEGINNING AT JERUSALEM, is practically disregarded. Our great centers of life and power have been left to take care of themselves, after being drained of all available means to help others. The church has been more anxious to plant and foster feeble churches in sparsely settled rural districts, and in far-off heathendom, than to do it amidst the teeming populations of our cities. *There is more spiritual destitution prevalent to-day among a million of the dwellers in New York and Brooklyn than exists among a dozen whole States and Territories at the West!* And what is being done for this million of degraded sinners, who are our neighbors, in the way of providing churches, or of evangelizing efforts? Nothing—or next to nothing. There are single wards in the cities whose population exceeds that of whole states, in which there is scarcely a Protestant church or even mission chapel, or evangelizing agency of any kind. If such a state of things existed *out of the city* anywhere, the church would put on sackcloth, and the land ring with appeals. New York City, below 14th street, and the outlying wards of Brooklyn, into which a mighty tide of souls is pouring, present as dark an outlook for the future as many parts of heathendom itself.

And still the ministry here, and the church at large, for the most part, sleep over the volcano which is smoldering under us—over "the fermenting vat which lies hid and simmering" with the worst elements of society. It is easier to-day to plant a dozen new churches in districts or hamlets never heard of, or in India or China or Africa, than to plant and nourish into vigorous life one in either of these cities. We write from a painful knowledge of this subject, and on the basis of well-established facts. Forty years ago, when Brooklyn had just begun its rapid growth, the writer, with a few brethren, made a vigorous fight in the Presbytery of Brooklyn for a plan of church extension and evangelization, the fundamental principle of which was, *beginning*

*Prof. Austin Phelps, in Introduction to "Our Country."

at Jerusalem. But it was resisted by the pastors and elders of the wealthy churches, and by the American Home Missionary Society. And what has been the result? The Presbyterian Church there, as we have shown, is but a trifle stronger to-day than it was then; while, relatively to population, it is tenfold weaker. Until quite recently our Home Missionary Boards and Societies refused to aid churches located in any *city,* and presbyteries and associations and large city churches were required to pay over all their funds to these national agencies, and let their own local feeble churches go! It just begins to dawn on the minds of some of the brethren that this is a most unnatural and losing policy.

And what is true of Brooklyn and New York, is largely true of all our great cities. The Protestant Church located in them is growing relatively weaker in numbers, strength and effectiveness, year by year, while sin and wickedness and ungodliness in every form are waxing stronger and more aggressive and dominant.

What will be the outcome of all this? But one answer can be given, unless the church shall quickly arise in the might of her power, and concentrate for the next few years her attention and means and prayers and evangelizing agencies upon our large and wicked cities, till the plague is stayed, and they are made centers of a powerful spiritual life and power. This, as a Christian duty of the hour, is imperative. The crisis is upon us and can be met in no other way. No other policy will save us as a people! What if the country population and the heathen world, for the time being, receive less attention and aid from us? *Save, Christianize, our cities,* and in the end the whole world will be infinitely the gainer. One strong church in the city is a greater force than twenty in a sparse population! The larger part of the wealth and talent and enterprise and liberality and agressive power of the church is in the city. The church is a *unit.* The church is the incarnate Christ seeking the salvation of the world. *Work where the greatest results can be had!* The field is *one*—no home, no foreign, no East or West or North or South. John Angell James, of England, never made a truer or more pregnant remark than when he said, in urging that the first duty of the American Church was to evangelize our own land: "America for Christ for the sake of the world." And we say, *convert our cities to Christ for the sake of America and the world.*

THE EXPOSITION OF MISSIONS.

[EDITORIAL.—A. T. P.]

THESE are days of great "expositions." This term, imported from the French, does not convey to us the exact meaning it does to a Parisian—an exhibit of those products of human invention and industry which are the exponents of the progress of the age.

For example, there was the late International Exposition in Glasgow. A vast building, a quarter of a mile in length, was filled with twenty-five classes of industrial products. Agriculture and horticulture; mining and engineering, both civil and naval; machinery of the most colossal and the most minute and delicate character; cutlery and arms; carriages and all manner of wheeled vehicles; the most recent and improved methods and devices for illumination by oil, gas and electricity; textile fabrics of wonderful variety and delicacy; food and cooking utensils; paper, printing, and book making; furniture and decoration; fishery, pottery and glass; jewelry and plated ware; ship-building, with a profuse display of exquisite models; nay, even the subtler sciences and fine arts—physical training and education, chemistry and philosophy, music and painting and sculpture and architecture—all these and much more found there exhibition and exposition. What a new world was unveiled in the single department of woman's work, the arts and industries at which her deft and delicate fingers preside. How far and wide the field represented in this garner of abundant harvests. Not only England, Scotland, Wales and Ireland, but Canada, France, India and Ceylon—all helped to make this International Exposition one of the world's wonders.

What if we could have an exposition of missions, as the first century of modern missions draws to a close the triumphant history of this sacred evangelism! What if the present condition of the world, of every land and people touched by missionary effort, might be compared, contrasted with that of one hundred years ago! What if we could have there, represented in miniature, the Schway Mote Tau Pagoda on one hill, with its idol shrines and superstitious wild men, confronting the Kho-Thah-Byu Memorial Hall with its holy worship, its reverent church members, its intelligent classes of pupils, and the fifty thousand living and dead Karen converts, of which it is the "Ebenezer." What if we could have the thousand cannibal ovens of the Fijians to confront in glorious contrast the twelve hundred Christian churches now reared in their place; the chiefs' huts, built on piles round which human beings were buried alive; the chiefs' canoes, launched over human bodies as rollers; to compare with the Christian homes in which the voice of family worship now may be heard, and the floating bethels where seamen may learn of the Christ who came not to kill but to save. What if we could in the same department represent the horrors of that mixed multitude in Sierra Leone, the refuse from slave-ships, that had no communication but that of vice, and no co-operation but that of crime, until William Johnson introduced that gospel which became a common dialect and brought this score of hostile and fiendish tribes into harmony at the Lord's table. What if Sierra Leone could be "exposed" as it was in 1816, and again exhibited as it was in 1823! Suppose we could on one side set Mada-

gascar as it was under Ranavalona I., and then as it was under Ranavalona II., or Nanumaga as it was when Thomas Powell set a native evangelist there, and the superstitious inhabitants kept him two hours on the beach while they reconciled their dumb idols to his remaining; and two years later, when there was not an idol to be found on the island, and the whole community was under Christian instruction.

And these are not exceptional, but rather representative cases; for wonders like these make the march of missions, like the "milky way," a pathway of light. Take the story of Tahiti. Captain Cook thought and said: "This island can neither serve public interests or private ambition and will probably never be much known." This was before 1779 when he perished at the Sandwich Islands. About the close of the last century, under the rousing appeals of William Carey and others, the London Missionary Society sent missionaries to Tahiti. There was indeed a long "night of toil." Sixteen years and not a convert or a sign of blessing, so hard was that fallow ground to break up. Behold a missionary with a group of savages about him. The only weapon in his hand is a manuscript of the gospel of John. He reads chapter iii., and as he repeats the sixteenth verse a warrior in the group asks him to read it again and yet again. Amazed at this new revelation of a love of which he had never heard, he said: "If this is true it must be for you only." But the missionary read again, "that *whosoever* believeth on Him should not perish." "Then your God shall be my God," said the savage warrior, with the ardor of Ruth; "for never have we heard such a message as this. Our Gods do not love us so—we never heard of such love as this." At Dufftown, this summer, I heard Mr. Green himself testify, that in 1861 on the island of Taha, he himself received from his predecessor in charge an old female chief who had been converted from the lowest state of savagery, whose wonderful conceptions of grace filled even Christian missionaries with amazement. Not yet seventy-five years have passed since the first convert crowned these labors, and that convert was the first fruits of all Polynesia. Now in those Pacific Archipelagoes there are 750,000 converts and the work has reached that greatest of islands, New Guinea. A band of not less than 160 young men and women, themselves native converts, have gone from Tahiti and surrounding islands, as evangelists, and of them all not one has ever proved recreant or faithless. Among no equal number of Christian laborers in the most favored part of Christendom can a like measure of consecration and fidelity be found. And yet these are the very people, who, before the gospel touched them, had absolutely no conception of God save that somewhere, somehow, afar off from men, some sort of a being dwelt, who wielded the scepter of a divine despotism; these are the very people who were wont to go to the graves of their ancestors, and beseech them to plead with that same unknown, unattractive, unap-

proachable God, not to destroy his human victims altogether. Missionaries found in their language no adequate terms to express divine and spiritual conceptions. The idea of God had dropped out of their native tongue. A new matrix was needed in which to cast the forms for conveying spiritual ideas. And yet this is the people who have been setting, even to Christian England and America, an example of intelligent piety, discriminating insight into spiritual truth, loyalty to Christ, passion for souls, and self-sacrifice in giving!

It was but a few years ago when in Zululand, Dingaan, a cruel chief, caused one hundred innocent maidens to be slaughtered, who bore propitiatory offerings from a tribe which had offended him. For that offense the penalty exacted was a thousand head of cattle, and in the arithmetic of those savages one girl was equal to ten cattle; hence to slay one hundred girls was the equivalent of the thousand oxen or heifers. This same Dingaan gouged out the eyes of the scouts, who being sent out to search for cattle, mistook tame herds for game. "Dig out their eyes," said the monster. "Of what use are eyes to such men?" Go now to Zululand, visit the Christian homes where every amenity of Christian civilization sheds its lustrous light. Hear those eloquent native preachers with tearful eyes illustrate love, by love's stupendous sacrifice; go into those churches, sit with those converted savages at the Lord's table; see them bring their weekly offerings, saved by such self-denial as we have never known, to send the gospel to others still in the habitations of cruelty; behold those churches, self-governing, self-supporting, self-propagating, and then pronounce missions a failure if you can or dare.

In the leading daily paper of Britain* there appeared, during the sessions of the World's Conference of Missions, an editorial, in which, after sundry compliments to the distinguished membership of that grand gathering, we read this closing paragraph:

"One of the conference chairmen congratulated his fellow delegates on the pleasant places in which the lot of modern missionaries is cast. They have no longer, he said, to break the ground. They have not, he might have asserted with still more assurance, to strive against a dead weight of English apathy less penetrable even than Hinduism and Islam. They have their countrymen with them in their endeavors to extend the frontiers of Christendom. Criticism is not hostile to their object because it cannot express itself as altogether contented with the amount of ground which has been annexed. An army of diligent and learned laborers is occupied in missionary work. Two millions sterling are annually subscribed for their maintenance. An appeal is being made for more men and more money. It is declared that the income of missions should be nearer eleven millions than two. Before the promoters of missionary work can expect to have greater resources confided to them they will have to render a satisfactory account of their trust in the past. Their progress, it is to be hoped, is sure; indisputably it is slow. A congress like the present would be better employed

* London *Times*, June 15, 1888.

in tracing the reasons for the deficiency in quantity of success than in glorifying the modicum which has been attained. The cause it advocates has vanquished the obstructions interposed at home to the accomplishment of its aims. It enjoys a sufficiency, which according to ordinary estimates might seem an abundance, of good will and funds. Still it marches at a pace which, unless it be registered by the enthusiasm of Exeter Hall, appears little more than funereal. If Carey could have foreseen the magnificence of the means which his successors were destined to command, and the removal, as if by magic, of all the barriers which hemmed him in, he would have supposed that the foes were beaten, and the harvest was being reaped. Exeter Hall says it is, and that the only thing now to be done is 'to hold the conquered forts, and to push on to fresh conquests.' For eyes not endowed with the second sight of the platform, the principal citadels of heathendom continue to flaunt their banners as before. If some people profess to believe, as one speaker deplored the other day, that they hear too much of foreign missions, the explanation is that they see too little of their results."

With this "editorial" in his hands, the present writer from the platform of the Conference made the bold challenge, which, from the more commanding platform of this REVIEW, with its many thousand readers, he now repeats: he defied any man to show, in any other sphere, in whatever age or by whatever means, results so magnificent, and so out of proportion to the agencies and instrumentalities employed, as have been wrought in the last century by a few pioneers in the field of missions! With a conviction as profound, he is prepared to add, that, of all the evidences of Christianity, this is the perpetual and present proof, that, in face of foes so gigantic and of obstacles so insurmountable, such progress has been made. To him who will *study* it, the whole history of missions is the overwhelming demonstration of a supernatural Gospel, environed by a supernatural Providence, and enforced by a supernatural Spirit!

Of course rhetoric is not logic, and declaration and declamation are not demonstration. We neither ask nor wish such a statement to be accepted without investigation. On the other hand, it is a searching examination that missions court. The main difficulty is that, to most disciples, and even to the more intelligent, the field of missions is a *terra incognita*. When a leading philanthropist of Britain confesses himself to have been ignorant of the great facts of missionary history, we shall not wonder if the bulk of disciples have yet to make their first voyage of discovery. But to those who, like the Genoese navigator, will venture on the unknown sea, a whole continent, a new world of startling facts, waits to be unveiled and revealed.

The flippant fashion in which too many dispose both of the conquests and claims of missions finds illustration in a conversation overheard by the writer on the *Umbria*. "I have been in a number of countries," said one, "and never yet saw much good done by missionaries." "Nor I," said another; "and in fact I think the people would have been as well off without them as with them." Perhaps

these far-traveled observers were related to that wise woman who said that she lived at Kobe for eighteen months, "right opposite the mission chapel, and never saw one native Japanese enter there." A good reason why! for that happened to be the chapel *for foreign residents,* and of course the natives did not attend there; the mission premises were in other quarters. An American clergyman, passing through Beirut, said to a friend, "The missionaries here seem to accomplish nothing." Further inquiry revealed that he had not even heard of the crowded audiences of Drs. Thompson and Van Dyck on the Sabbath, nor visited one of the schools which are the glory of the Syrian Mission and the envy even of the Moslems; nor had he looked in upon the presses and publication rooms, which kept a score of men constantly busy, and send Arabic Bibles and Testaments to every quarter of the Mohammedan world.*

Instead of being straitened by lack of proofs, we are rather embarrassed by the riches of the evidence both of the extent and rapidity of missionary progress. The first Malagasy who ever learned the alphabet of his own native tongue died six years ago last month, aged seventy-two. He had lived to see fifty thousand of his countrymen taught to read, and over seventy thousand profess their faith in the Christian's Redeemer. We could fill the pages of this REVIEW with similar testimonies from all quarters of the mission field, and even then should have but gleaned, like Ruth, a few handfuls from a harvest field that has supplied the vast garners of missionary biography and history with countless sheaves. In fact, these astonishing successes of missionary effort are so world-wide and conspicuous that we feel as though we were arguing with willful ignorance, or attempting to point out the glories of a prospect to eyes blinded or voluntarily closed.

The writer in *The Times* calls the progress of missions "funereal" for its slowness. To us it seems rather triumphal for its rapidity. We cannot understand how any intelligent observer can apply such a term to the march of missions during the century. If anything has been conspicuous about it, it is the wonderful *celerity of movement* which has marked its whole history. The writer in *The Times* manifestly knows more of the kingdoms of this world than of the Kingdom of Christ. Some of us who are "not yet fifty years old," have seen the major part of all this astounding development. The century is not complete by three years since the first Baptist society was organized by William Carey, and yet within that space of time there has been both in Christendom and heathendom a revolution so wonderful that we can only account it a revelation of supernatural energy at work among men. Missionary organizations have multiplied, averaging considerably more than *one every year,* until now their network wraps

* Ely Volume, Introd. viii.

the globe in its golden meshes. Within this ninety-seven years, they have averaged nearly three translations a year; and for nearly each year a new language, which had neither alphabet, grammar nor lexicon before, has been reduced to writing by the missionaries, and a literature created out of nothing. During this ninety-seven years, a total force of not less than 20,000 missionaries has gone from Christian lands, an average of 200 for each year. Where scarce one door was open a century ago, scarce one door is shut to-day; women, who were then secluded in seraglios, harems, zenanas, are now accessible; and in great cities, even in India, one society alone has access to 2,000 homes.

It is estimated that the number of converts gathered within this time, including those who have died in the faith, forms an aggregate of from 10,000,000 to 30,000,000. Among the Karens alone we know of 60,000. And every convert represents both a rallying and a radiating center for all holy and benign influences. During this time whole systems of polytheism, idolatry, superstition, have been swept away like chaff from a threshing floor. Jno. Geddie, after eighteen years in Aneityum, wished to bring away some idols as relics, and *none could be found.*

Of the great mass of missionary history we have no written record. A converted Chinaman on our Pacific Coast sold himself to work as a coolie in New Guinea, for the sake of working among his own countrymen; and before he died personally led to Christ two hundred of his companions. But how many such heroic lives have no written annals, save in God's "Book of Remembrance?"

Were no other results of missions apparent, their *reflex influence* on the church at large no gauge can measure. Had not one convert been gathered or one conquest won in pagan lands, the effort put forth on behalf of the heathen by the Christian church would have been more than repaid by the healthy reaction upon home life. One of the leading thinkers of our day,* discussing the question, "What have the home churches gained by foreign missions?" cites in reply, "The noteworthy examples of Christian zeal and self-sacrifice, an answer to skepticism, an impulse to earnest Christian labor, and the prevailing spirit of Christian brotherhood." But this covers not half the ground. At the beginning of the last century, and during its first half, the church of God was almost dead of apathy and inactivity, like a half-frozen man amid arctic ice and snow. Irreligion, immorality, and infidelity, together, seemed closing in upon the body of nominal disciples, folding the church in the fatal embrace of a merciless winter. Nothing but the activity of a new missionary era broke the awful charm of this deadly stagnation and congelation. God's clarion peal, "Go ye into all the world and preach the gospel to every creature," rang once

* Rev. Dr. Wm. M. Taylor.

more in the ears of a slumbering and half-frozen church. A new college of apostles—the apostles of modern evangelism—laid hold of the body ecclesiastic and violently shook the church with impassioned and prayerful appeal. Men woke to see that, as Samuel Blair said, "piety at home lay a-dying," while pagans abroad were perishing; and it was this arousing to a new activity for the lost, that brought back warmth, restored circulation, and quickened all the pulses and currents of spiritual life. Canon Taylor may try to depreciate modern missions, but a far greater than he, who a century ago bore the name he is dishonoring,* declared that England herself was "in a state of virtual heathenism" until William Carey led the way in foreign missions. Missions a failure? No, not if it be worth while to displace a fatal frost by a summer's sun, barrenness by fertility, and spiritual apathy and lethargy by a world-wide, unselfish ministry to human want and woe, whose reflex influence is even more precious than any direct blessing it bestows!

England and the Anglican Church, to which the Canon belongs, are justly proud of her cathedrals. But there are no Gothic structures on British soil that compare, in grandeur, symmetry, and beauty, with her magnificent Bible and missionary societies. "Walk about Zion, tell the *towers* thereof, mark well her *bulwarks*, consider her *palaces*." What "towers" are those Bible societies that lift the word of God, in three hundred tongues, to such a height that all the world shall see and read its witness! What "bulwarks" are those great, aggressive, organized activities whose offensive warfare against the foes of Christ are the best defensive and protective measures of the church at home! What "palaces" are those churches where the King himself delights to dwell, drawn to abide by that spirit of missions which is the Spirit of Christ! It is these united movements of the great Christian brotherhoods to give the gospel to every man in his own tongue and by the lips of the living missionary, that are reversing the miracle of Babel and perpetuating the miracle of Pentecost!

Three years hence, in 1892, Spain proposes in an imperial way to celebrate the four hundredth anniversary of the discovery of America, and to honor the memory of Christopher Columbus. A royal decree has been issued, announcing an exposition to which the Kingdom of Portugal and the governments of Latin America are to be invited. The object of the exposition is declared to be "to present in the most complete manner possible the condition of the inhabitants of America at the time of its discovery, by collecting for that purpose all the objects which can give an idea of the state of their civilization, and of the civilization of the races inhabiting the American continent at the end of the fifteenth century; and by a separate exhibition at the same time of all the products of the art, science, and industry which char-

* Isaac Taylor.

acterize the present culture of the nations of Latin America." In that same year, 1892, the full century will be complete since William Carey formed the first distinctively Foreign Missionary Society of Britain.* What a grand celebration of that centennial would it be, if in some great center like London or New York, there could be an actual colossal exposition of missions! What if, in some magnificent building like the Crystal Palace at Suydenham, the Christian Church might undertake to exhibit to the eye some such comparison as Spain proposes, in the language of the royal decree just quoted! Would it not be worth while to express, by the unspoken and unwritten language of such an exhibition, the fruits of missionary toil?

Let us suppose pains to be taken to bring together, from all parts of the world, the visible, tangible proofs and products of the work and its success. In one department the Hawaiian Isles would have their place—on one side rude hovels with earth-floors, in which two-thirds of all children born on those shores were, by their own mothers, buried alive; a despotic Tabu system putting even between husband and wife impassable social barriers; idolatries and cruelties, innumerable and indescribable; then over against this exhibit of the islands as they were a century ago let them be represented, transformed into the abode of a Christian nation, when instead of being a *field* for missions they supply a part of the *force* to work other fields, like Micronesia. In another department Polynesia and Melanesia would be shown as they were and as they are. On one side would stand the idol shrines and cannibal feasts, with half-naked savages engaged in senseless rites of worship, or in their horrible butchering, roasting and devouring of human bodies; on the other side converted natives in decent dress, with their neat cottages, commodious churches, varied industries and Christian literature.

Burmah would have a department. Her wild Karens as Boardman and Judson found them, and the Christian Karens as they now stand among the aggressive missionary force of the day, their huts, habits, dress, degradation, sharply in contrast with their present high level of Christian civilization. France would have a department as she was when, as the right arm of papal despotism, she was ready to sound another tocsin from the tower of St. Germain, and repeat the tragedy of St. Bartholemew's Eve to uphold the papal tiara and crush out the hated Huguenots; and France as she is now, with Reveillaud and Sailleus and McAll and Miss DeBroen teaching and preaching the simple gospel of the Apostles to hundreds and thousands of attentive workingmen, and that, too, with governmental approval!

In such an exposition there would, of course, be one department assigned to the literature created by missions; to the seventy-five

*The "Society for the Propagation of the Gospel in Foreign Parts," formed in 1701 rather for colonial than foreign missionary objects, became a distinctly missionary agency in 1821.

tongues whose alphabet was first formed by missionaries, with the three hundred translations of the Word of God and the millions of pages of religious reading produced by hundreds of mission presses. The industries planted and developed by missions would demand a like display; in a word, the entire results of this unselfish ministry to lost man would as far as possible be put into visible forms.

Could some such exhibition of the results of a century of missions be actually planned and properly conducted; could such industry, zeal and disregard of cost, as mark commercial and industrial expositions, be put at the service of the Kingdom of God; could Christian merchant princes and men of letters combine to gather from all lands, from museums of archæology and private collections of curious relics, the needful material; could master workmen he employed to construct and arrange the material basis for such a display; in a word could the Christian Church take up the task of furnishing such a Centennial Exposition of Missions, and give the work of her devoted men and women such an exhibition as all other forms of labor have, in this nineteenth century—we are not sure that Christian history would record an achievement more important in its impression upon the minds and hearts of men. Thousands, it may be millions, who do not see the exposition of missions already furnished in the printed page would see presented, represented, before their eyes, the testimony of a century's work in a form not easily to be forgotten.

Nor are we persuaded that the conception of such an exposition is merely chimerical, a vagary of the imagination. Modern enterprise, in the Crystal Palace at Suydenham, has built upon a scale of one-third the actual size the Assyrian palaces, rock-tombs of Egypt, Greek and Roman temples, gorgeous Alhambra, superb dwellings of ruined Pompeii, and cathedrals of mediæval France and England, so that visitors walk through them and see three thousand years of successive civilizations crystallized into material forms. In the Egyptian museum at London, vast galleries and corridors are assigned to the huge tablets, sculptures, sarcophagi, papyri, vases, gathered from Babylon, Nineveh, Thebes. In Paris, the "Nouvelle Bastile" is the actual reproduction of the old fortress prison demolished one hundred years ago; you may cross the drawbridge over the moat, descend to the subterranean dungeons, see prisoners in effigy, and realize somewhat the horrors of those cells when the Bastile actually stood where now stands the Colonne de Juillet.

Such are the costly and elaborate methods by which the children of this world seek to impress the eye in the interests of trade and manufacture. Is there any adequate reason why a corresponding effort might not be made to impress the actual and stupendous achievements of a century of missionary labor?

The thought may not seem practical and practicable, but it was

first suggested by the Indian Department of the Glasgow Exposition. There were to be seen, not as pictures or photographs merely, but in actual forms on a small scale, the native habitations and dress, the Hindoo temples, car of Juggernaut, suttee-piles, modes of torture, etc. In San Francisco, Chinese Joss-houses, pagodas, shops, and theaters may be seen confronting Christian churches and mission halls. In the Church Missionary and London Missionary Societies' rooms are relics of a half century ago that tell more eloquently than any words can the depths out of which the gospel has lifted whole tribes of men; and those remains of idolatrous customs and savage life, gathered from among peoples now pervaded by the light of the gospel, would go far to furnish such an exposition of missions.

The fascination of such a scene would be marvelous. It might be made so attractive as to draw visitors from every quarter, and so effective as that no one could evade the force of its argument and appeal.

But those who are familiar with the rich literature of missions are already constantly walking through the corridors of such an exposition. Even an English canon cannot infect them with suspicion touching the "Failure of Missions." To them the story of missionary labor and success is a tale of fact, rivaling, surpassing the tale of fancy which finds expression in the "Arabian Nights." They have seen a more wonderful lamp than that of Aladdin. Its rays reach into the deepest darkness and banish the death-shade. Touch that lamp and the angels of God are at your side to do your bidding. Place it in the huts and hovels of misery and poverty and it transforms them into the palaces of princes where dwell the heirs of celestial thrones and crowns! Give it a place in the midst of pagan society and with incredible rapidity it changes the whole aspect of mankind. Robes take the place of rags; virtue, of vice; cleanliness, of filth; intelligence, of ignorance; courtesy, of cruelty; and health and happiness, of disease and wretchedness. Yes, the magician's enchantments are once more outdone by the miracles of the Spirit of God, and even unbelievers are compelled to confess, "This is the finger of God." Fables and fancies fade before facts, real, tangible, indisputable. That fine, poetic saying, "Architecture is frozen music," has been attributed by some to Madame de Stael, by others to Schlegel. The structures which missionary heroism has built are crystallizations of piety. They are God's temples; they rest on rock; their timbers are as of cedar, fragrant and enduring; and within and without they are covered with the gold of the upper sanctuary!

CRITICISMS UPON FOREIGN MISSIONS.

BY REV. EDWIN M. BLISS.

[ON page 95 of the February number of THE REVIEW, in my paper on "The Results of Missions in the Levant," the sentence, "Up to the present year there have been distributed by the American Bible Society," etc., should have read, "During a single generation, from 1858 up to the present year," etc. The total distribution of the two Bible Societies from the beginning is estimated at about 2,250,000 copies.—E. M. B.]

ATTACKS upon foreign missionaries and their work, such as have appeared recently, voiced in England by Canon Taylor, and echoed in New York by *The Evening Post*, are nothing new. The would-be zeal covers over for the multitude the writer's absolute ignorance of his topic, and many, supposing that position implies knowledge, are inclined to applaud what appears to them a frank looking in the face of important questions. A writer in *The Church Missionary Magazine* has pretty thoroughly riddled Canon Taylor's claim to worthy consideration, showing him up as a man who, having failed in his regular work, has undertaken a sort of guerilla warfare as a free lance in an outside field, in much the same spirit as Napoleon used to start a foreign war—to hide defects of home administration.

Were it possible to penetrate the obscurity surrounding the authorship of an editorial paragraph in a New York daily, it would probably appear that the one who is so earnest lest "poor Sunday-school children should be cheated out of their hard-earned pennies" for the benefit of a school in Athens, or for reconverting an Armenian Christian, is some disappointed agent for a torpedo or rifle manufactory, a naval officer disgusted at being compelled to leave the fashionable charms of Nice, or a chance traveler who goes abroad with the idea that a missionary ought to be a sort of Christian dervish, a Protestant anchorite, like the Greek hermit of Cape Matapan. Such critics it is of little use to argue with. Their attacks are not the result of serious conviction founded upon careful investigation, but upon chance information or constitutional prejudice.

Not all hostile critics, however, are of these two classes. It not infrequently happens that travelers not especially interested in mission work, yet with no positive prejudice against it, receive decidedly adverse impressions; and sometimes those who are genuinely, heartily interested in it, and who make earnest efforts to get at the truth, come to the conviction that missionary work, as carried on, is not what it ought to be.

The opinions of such critics carry weight, and should be fairly and honestly met. Their complaints may in general be included under four classes. 1. That the missionaries do not accurately represent their work to the churches at home. 2. That they are extravagant in the use of funds. 3. That they are not in cordial sympathy with the native Christians and churches. 4. That they pay undue attention to education and civilization to the neglect of spiritual work.

To answer these fully would require a treatise, not an article. Little more can be done here than to offer certain suggestions. The first charge, of misrepresentation, is sheer nonsense. There is no line of action in any department of life so fully described, so thoroughly advertised as is that of foreign missions. Secretaries and missionaries are doing their best to give a "clear idea" of their work, but no one who has not tried it, can understand how difficult a thing it is to give a "clear idea" of a *foreign* field. Even those who have made it a special study are constantly compelled to revise their opinions as they learn more, and it is not unnatural that the great mass of people who give little or no attention to the subject, except as they hear a missionary address, should be surprised at what they see, even during a brief and hasty visit to a mission field. To charge "malversation, deception, fraud," because of this failure to understand, is not only folly, but crime.

2. Extravagance. This has reference chiefly to the style of life among missionaries, their "good, sometimes handsome houses," "sufficient servants," "books, periodicals," "pianos, organs," etc. There is an idea, prevalent in many circles, that the foreign missionary should go to his work just as the home missionary goes to his. That he should living among the people to whom he goes, eat the same food, wear as nearly as possible the same dress, get down to their plane, and then lift them to a higher style of life. Not a few have entered the foreign work with this idea and have sought conscientiously to carry it out. The experiment has never produced the results hoped for, and has been repeatedly abandoned as a failure. The reasons for the failure are several. The foreign missionary has to create an ideal, and for this he must not merely *instruct* but exemplify. Moral forces are not easily measured, but it is certain that the moral influence of a missionary's home, with its refinement, its comfort, is a very large factor in the development of the communities about him. If he lives as the natives do, they are very apt to say, "Wherein is he better than we? If his Christianity does not bring him more than our religion brings to us, why should we change?" This may not be entirely logical, but it is certainly natural. The average home missionary community has already an ideal of a better life, and cordially works with the missionary toward its realization. Not so on the foreign field, where the ideal has to be set before the people, and a desire for it enkindled. Another reason for the failure of the attempt to live as the people do, lies in the fact of the abnormal strain it brings upon the missionary. Change of climate and food, separation from home, friends, and national life, the nervous exhaustion resulting from the necessity of listening to, trying to understand and be understood in a new language, are at the best a severe tax upon most constitutions. It has been recognized by all Mission Boards that it is economy to reduce this strain so

far as possible, by giving the missionary pleasant surroundings, a healthful, comfortable home. It does not *pay* to send a man and his wife to Africa or India, and have them break down and return in two or three years. Every added year of life and service increases a missionary's usefulness in an almost geometric ratio; hence, *health* is a prime consideration in his arrangements. For health it is as essential there as here that houses be good, food be wholesome and palatable. It is cheaper for the churches to provide "sufficient servants" than to compel their missionaries to spend their time and strength in the ordinary household duties. Not less important than health of body are health of mind and soul. Books and music are not seldom genuine means of grace to the community as well as to the missionary. Of course, when one gets beyond the bare necessities of life, it is difficult if not impossible to draw a sharp line. Personal taste and tact enter in, and produce widely different results with the same means. Some missionaries have private incomes which they use for the advantage of those around them, as well as for their own comfort. Others have wealthy and generous friends who rejoice in adding to their homes those adornments that make a missionary's house like a beautiful oasis in the desert of comfortless dwellings about him. A missionary lady once adorned her walls with arrangements of autumn leaves sent to her from the New England forests. A native preacher entering, exclaimed, "How beautiful! it is a Paradise!" Then drawing nearer and examining more closely, he added, "How much you make out of little!" No foreign missionary ever yet laid by a competence out of his salary.

3. Missionaries are often charged with lack of sympathy with the native Christians and churches, with exercising a sort of tyranny over them, not allowing them that independence of action that is essential to their best development. It is undoubtedly true that here is a great difficulty in community as in home training. The surprising thing is not, that there are so many mistakes, but that so few are made. Every mission has experience of individuals, who begrudge the consideration paid to what they call "foreign" influence, claim that the missionaries are really aliens, do not understand the peoples' needs or capabilities, etc., etc., and demand that the direction of affairs be placed in their own hands. They talk about the funds collected in America as belonging in truth to themselves, and pose virtuously as champions of national rights. Occasionally they secure the indorsement of a native church, but never of any number of churches, and invariably lose whatever hold they may have gained upon the community. Such men are very apt to get hold of passing travelers, and lament over the overshadowing influence of the missionaries, which is so great that the churches are really not free to hold the position of independence that is their due, and for which they are entirely fitted. Occasionally one

finds a missionary who is inclined to be somewhat autocratic, just as one sometimes meets a pastor who knows better than his church what is good for them, but as a rule the whole history of foreign missions is marked by constant deference to the desires and opinions of native churches, an earnest desire to make them as soon as possible entirely independent of extraneous support and influence. Indeed, sifted to the bottom, the trouble with many of these complainants is that the missionaries are putting too much upon the people, in the way of their own self-support, so that they are unable to give to their pastors as large salaries as a few—by no means all, or even many—claim as their due.

4. Perhaps the most serious charge made against foreign missions is that they pay undue attention to education, to the neglect of distinctively spiritual work. Here some, who honor missionaries and their efforts, feel obliged to dissent from their position. They say, "This education is all well and wise, but so long as there are such wide regions unreached by the gospel, it is not right to withhold the offer of salvation to thousands, that a few hundreds may learn more of this world's wisdom." In order to a correct understanding of this most important subject, certain things must be kept in mind. The object of sending foreign missionaries to any community is not merely the conversion of a certain number of individual souls, but the development of a Christian community, founded upon solid Christian character. Except as this is accomplished, there can be no permanence. It cannot be accomplished without education. The native communities cannot give that education, foreigners must. In this all agree. There must then be some education given by missionaries. The question thus becomes one of degree. How much is essential, or rather, how little can possibly meet the most urgent demands. Here it may fairly be claimed that the churches must trust their missionaries. None realize so keenly as they do the great need. None are more fully alive than they to the heavy responsibility resting upon them. None understand so well the shifting phases of the great problem of the world's evangelization, or are so competent to judge wisely how to meet them. At 7,000, 10,000, 12,000 miles' distance, their acts may not always seem wise, but the chances are that they are fully as wise as the criticisms that are passed upon them. They may fairly claim, that if they are worthy to be the churches' representatives, they are worthy of their confidence, especially in so vital a matter as this.

THE MIRACLES OF MISSIONS.—No. XI.

A WONDERFUL WORK IN THE WEST INDIES.

[EDITORIAL—A. T. P.]

FOR years we have been watching one of the most remarkable of all the missionary movements of modern times. It is remarkable for its strange inception, its providential progress, and its unrivaled success.

Dr. Tichenor's brief and beautiful accounts of the work supply the main sources from which we draw the material for this little sketch, which we are confident no one can read without thanksgiving to God.

During the last Cuban rebellion Captain Alberto J. Diaz, then in the rebel army, was dispatched to one of the army outposts to warn against an expected attack by Spanish forces; and in obeying the order he and those with him were surrounded by the enemy. The only avenue of escape was by the sea, and to that they intrusted themselves. They were, however, borne out from shore, and would have perished had they not been picked up by a small vessel.

Captain Diaz then went to New York. Having already been graduated from both the literary and medical departments of the University of Havana, he resolved to prepare himself to treat especially diseases of the eye. During the winter a severe attack of pneumonia brought him to the gates of death. Among those whose regard this polite and intelligent Cuban had won, was a Christian young lady, who visited his room and vainly sought to converse with him. He could speak but little English and she did not understand his Spanish. Leaving the room, she shortly returned with her New Testament, read a portion, and then silently prayed. This she repeated for several days, until the patient sufficiently recovered to write to her, in broken English, his heartfelt thanks. He inquired what was the little book out of which she read every day, and why "she closed her eyes and talked to herself"? She replied that the book was the New Testament, and that, after reading it, she had prayed for him. He had never seen anybody pray in that way before. In the great cathedral of his native city he had seen people kneel upon its marble pavement, count their beads, and, with "vain repetitions," mutter the lifeless forms and call it prayer. But this was a new idea of religion to him. He expressed his desire for the "little book," that he might find out what it was that could make her so love it. She gave him a copy, and he began to translate it into Spanish, as best he could, so that he might the better comprehend its teaching. While thus engaged, he learned that he could procure a Spanish translation at the American Bible Society; and having obtained one, he read that new and wonderful story of the life, suffering and death of Jesus.

Toward the story of blind Bartimeus his mind and heart were peculiarly attracted. The helplessness of the poor blind man, and the wonderful goodness and power of Jesus overwhelmed him. Again and again he read it, until it dawned upon his soul that he was *just like blind Bartimeus.* Christ had been standing before him, but he had no eyes with which to see Him. He fell prostrate on the floor, and in speechless agony lay for a long time. He had never prayed and did not know how. Only with the "groanings unutterable" could he cry unto God. But God who hears just such moans and groans heard the

voice of his longing heart, and opened his lips to ask in the very words of that blind beggar of Jericho, "Thou Son of David, have mercy on me!" The eyes of his understanding were opened. He arose "a new man." How strange, how wonderful! A new world was revealed to him; his blindness was gone; his Saviour was found; his sins were forgiven; he was a child of God.

Having been received into the fellowship of the Willoughby Avenue Church, in Brooklyn, N. Y., he yearned to go back to his native island and tell of Jesus; and he soon set sail for Cuba. He could scarcely wait for the usual salutations of love to be exchanged with his family, so eager was he to witness to the great Saviour who had opened his blind eyes. But when his parents, brothers and sisters learned of his "apostasy from the true church," and of his embrace of the Protestant heresy, they were beside themselves with alarm and grief and forbade him to speak to them further on the subject.

For days this bitter disappointment overwhelmed his soul with darkness; and he could do nothing but in cries and burning tears appeal to God for help. At length it occurred to him, that if his kindred would not hear him, he had friends in the city who might. To these he went, and to his great delight some of them listened and said, "We will hear thee again about this matter." On a Sunday morning a number of them met him in the parlor of the Pasaje Hotel, and to that little company he preached Jesus and the Resurrection. All were impressed; many well-nigh convinced. The next Sunday the attendance was larger, and the numbers and the interest increased until the place became too small. By this time several had found peace in believing, and it was resolved to rent a hall and form a society for religious worship. The Baptist articles of faith were adopted, and only those who had been made new creatures in Christ were permitted to unite with them. Diaz preached to them every Sunday, and shortly about one hundred converts were gathered into fellowship.

One holiday, as he was passing along the shore of the bay, he saw two men fishing. He stopped and began to talk to them of Jesus and salvation. They stopped and listened, and soon another party engaged in sports drew near. Then others were attracted, until from every quarter the people began to throng. In order to command his audidence, he mounted a barrel and spoke with great power the wonderful words of God. While he was addressing the eager crowd, two policemen stepped beside him, as he thought, to preserve order. But at the conclusion of his discourse he found himself under arrest. The American Consul secured his release after a short term in the guard house, but he could no longer preach on the streets. The priests resolved to crush this Protestant movement, and warned the people not to employ the heretic physician, under pain of churchly anathemas. Diaz had been supporting himself by his profession in order to make

the gospel of Christ without charge. But now he saw himself compelled either to desert his field of labor or starve.

He sailed for New York, hoping and praying that he might find the means by which to return and go on with his work. Finding that the Ladies' Bible Society of Philadelphia wanted a colporteur for Cuba, he offered his services and was accepted. Joyfully he went back, and once more was among his people; on week days he scattered Bibles and Testaments, and on Sundays met his congregation and dispensed to them the Word of Life. For more than a year the work went on; his brother and sister embraced the faith. Persecutions arose, but this fearless man continued his work.

One day he went to a town in the interior to preach and distribute books. In Cuba no religious service can be held except indoors; and he found every available place to preach barred against him. Nobody dared to allow him to hold religious meetings on their premises. At length an old, unoccupied frame building was found near the Catholic church. At one end a rude platform was built, and Diaz began the services. The multitude thronged the place, but were ready on the slightest pretext to break into open violence. While Diaz was preaching a shot from behind and above him was fired; and the ball, passing close to the intended victim, struck a boy in front of him. The deadly shot had been fired through an opening in the weatherboarding from the tower of the Catholic church, and the priest was the assassin. He was tried and convicted, and sent to Spain for punishment.

The screams of the wounded boy excited the multitude to frenzy. "Kill them!" "Kill the Protestants!" "Shoot the heretics!" was heard on every side. Diaz and his brother who was with him entered a room close at hand and barred the door against the mob. With howlings and curses the infuriated rabble demanded their blood, and nothing but Divine interposition saved their lives. When the tumult died away they unbarred the door and Diaz's brother went out to see if they could find better protection or make their escape. Soon some one ran to Diaz and told him that others were beating his brother to death. He sprang from his place of concealment and ran to his relief. The mob seized him and would have killed him had not the police come to the rescue. With their coats torn off and their hats and shoes gone, bruised and bloody, they were taken before the mayor. They represented to him their treatment by this lawless mob. He promised them protection, tried to dissuade them from prosecuting their persecutors, and ordered his police to see them safe upon the cars. They returned to Havana, glad to escape with their lives.

Meanwhile at Key West, in Florida, W. F. Wood was laboring among the English-speaking population. In that city more than a thousand Cubans were at work in the cigar factories. No attention had been paid to their religious condition. It was taken for granted that, being

foreigners and Roman Catholics, they were inaccessible to the truth.

One Sunday morning, as Mr. Wood arose to announce his text, a stranger and a foreigner, who was deformed, slowly and with halting step moved up the aisle. All knew he was a Cuban. He gave earnest attention to the sermon, and at its close was found by Mr. Wood sitting upon his doorstep waiting to converse. They tried to talk, but as neither could speak easily in the other's tongue, a Miss Adela Fales, who lived near by, was asked to act as interpreter.

It was then found that this Cuban had come to Key West, attracted by a rumor that he could there find what he longed to find—a religious faith that could satisfy him better than the papal doctrine in which he had been reared. He had landed that very morning. Mr. Wood that week gave many hours to instructing this poor, crippled wanderer; and when, on the next Lord's Day, he saw two women baptized he hurried from his seat, saying: "I want to be baptized! I want to be baptized! That what my Jesus tell me do!"

All present were deeply moved by the earnestness of this simple man to follow his Lord in this ordinance representing death to sin and resurrection to newness of life. Mr. Wood wept for joy. A church conference was called. Through Miss Adela Fales he related his experience of grace, and he was received and baptized. For some weeks he remained in Key West. He was a man of intelligence, and one evening in the Baptist house of worship he gave his reasons for leaving the Catholic church and uniting with the Baptist. The house was filled to overflowing. Many Cubans were there; and at the close one of the most intelligent among them arose and asked some questions, which evinced the interest awakened in the subject.

After a few weeks this stranger returned to his home in Cuba, and nothing more has ever been heard of him. Whether he is dead, or whether for his faith in Christ he may be immured in some dungeon, we may never know until that day which discloses the secrets of all hearts. His coming had accomplished one great end: the Cuban people of Key West were no longer to be disregarded. Christian sympathy for them was awakened. The Home Mission Board was appealed to for help, which was cheerfully given. A church was erected, and Miss Adela Fales was appointed missionary to this people. A Sabbath-school and a day school were established. Mr. Wood gave every encouragement and help to the work. Soon one, and then another, and another, until they numbered five, ten, fifteen, twenty, thirty, forty, were, as hopeful converts, brought into the fellowship of the church. The harvest was ripening for the reaper. By a strange Providence the work in Cuba and Key West were thus linked.

This wonderful work in Cuba, considering the time and means expended in its prosecution, *has never been surpassed in the*

history of modern missions. In December, 1885, Alberto J. Diaz was ordained to the work of the ministry at the request of the Baptist church in Key West, of which he was a member. In January, 1886, a church was constituted in Havana. In May, 1887, that church numbered 301, with two other churches elsewhere, four Sunday-schools, and two day schools; and six men preparing to preach.

The whole island is open to Christian labor, and thousands are ready to abandon the system of superstition in which they have been reared, and embrace the truth as it is in Jesus. A house of worship is greatly needed in Havana. It is essential to the highest success in that city and in the island. Unceasing prayer for Cuba, with large and liberal offerings, should be made.

The reports of Rev. Mr. Diaz sound like battle bulletins. They are short, almost telegraphic, but they mark wonderful progress. Here is one of them:

"I baptized 33 the last quarter of 1886; up to March 1, 1887, 69 more, making the total in fellowship 202, and I have received for baptism 100 more. We have now great excitement, and the cry from every part of the island is, 'We want the gospel,' but we have not the means to support the laborers on the field. Your brother, A. J. DIAZ."

Note these remarkable facts from Dr. Tichenor's appeal:

"This Cuban mission, established in January, 1886, grew within the first year of its existence to have in Havana—

"1. A church and five other preaching stations, three Sunday-schools numbering three hundred scholars, and two day schools, where Christ is taught as in the Sunday-schools, numbering one hundred and fifty more, all in the city. This church, numbering two hundred and two baptized believers, with one hundred candidates for baptism and six men studying for the ministry.

"2. Another church, with a Sunday-school and a day school had been organized in a town not far from Havana.

"3. Two churches, numbering over three hundred members, four Sunday-schools numbering about three hundred and fifty members, and three day schools, where Christ is taught, numbering say two hundred pupils—were the work of a single year."

Here is a later account, published early in 1888:

"Two years ago a Baptist church was constituted in Havana—the first one in the island of Cuba. This church now numbers 700 members. Three other churches have grown out of it, which aggregate probably 250 members. These four churches have seventeen regular preaching stations, twelve of which are in the city of Havana.

"The smallpox has scourged the city terribly in the last three or four months. These Baptist people went everywhere when the disease was raging, visiting the sick, caring for the dying, burying the dead. The martyr spirit animated them. The love of Christ constrained

them, and when the dark pall hung over the city, they became ministering angels to the poor and the needy.

"Thirty-five church members, and 150 of the congregation, became victims of the destroying pestilence. Since last May 200 adults and about 150 children have been buried in the Baptist cemetery in Havana. But see how God has rewarded the faith and Christian heroism of his people. At the beginning of this fearful epidemic the church in Havana numbered 350 members; it now numbers 700. On the 13th of November brother Diaz baptized 105 "new men and women" born into the kingdom of God during this time of trouble.

"Do you wonder at it, and inquire how such a work was accomplished? Here is part of the secret. Two of our female missionaries reported more than 1,600 conversations with individuals about their soul's salvation during the last quarter, forty-four of whom embraced Christ as their Saviour and were baptized into the fellowship of His people. Similiar work was done by many others not in the employ of the Board. Into the plague-smitten homes they carried healing for the soul as well as the body. God blessed their words and let none of them fall to the ground.

"Read brother Diaz's letter, and while you rejoice and thank God for His wonderful work, remember that you can help to redeem the millions of that fair island who yet walk in darkness."

"HAVANA, 27 de December, de 1887.

"The epidemic disease is over, only one or two cases we have daily. We have lost over 150 members. Last month I baptized on Sunday evening (the 13th) 105 that were converted during the epidemic disease. I asked one of the deacons to go with me into the water, and we both expended two hours baptizing the new women and men. The membership in Havana is 700. I calculate we have 1,000 Baptists on the island. Last year we had in our Sunday-school 500 pupils, and in the present year we have 1,844 in the city of Havana. All the missions outside Havana have their own Sunday-schools and they may have 150 or 200, each one of them. We celebrated the Christmas tree this year, and took one of the theaters, where we gathered 2,000 children and over 3,000 adults; the hall was full. We will double our membership if we have the church building. Your brother,

"A. J. DIAZ."

IT is not to be wondered at that the Southern Baptist Convention in its last session at Richmond, Va., declared that in Cuba a crisis has been reached that imperatively demands an expenditure of over $50,000. The Home Mission Board, to which this work is intrusted, proposes to purchase a property built for a theater, which is admirably situated and adapted to the needs of the work. To purchase this valuable property will enable the congregation to have an immediate place of worship instead of waiting two years to build one. We hope the appeal of the corresponding secretary, Dr. Tichenor, will meet with a prompt response. The door has been opened by God in Cuba and the right man is there to carry on the work.

From Dr. F. M. Ellis, of Baltimore, we have just received additional facts, from which we gratefully glean a handful for this article:

The work has gone steadily forward, and the progress reported has been simply marvelous, until there are now 17 missionaries, six regularly organized churches in as many cities, about twenty preaching stations, over 2,500 pupils in Sunday-schools, and 500 more in day schools where the Bible is taught, large congregations, and a revolution of public sentiment, which is as remarkable as it is hopeful. In a little more than two years, 1,100 have been baptized, and nine native preachers raised up. These converts have contributed $4,610 in a single year, faced the pestilence, endured mob violence and priestly persecution. Over 8,000 have applied for baptism, but only those are received who give clear evidence of the new birth. One of the most eminent priests is among the converts, and intends to give himself to preaching the pure gospel in Cuba.

PROTESTANT MISSIONS IN EASTERN EQUATORIAL AFRICA.

[WE reproduce from the London *Record* a timely article relative to events in which the whole missionary world feels intense interest. The initials to it show it to be from a source which entitles it to the most serious consideration. It presents a different view of the movement on foot to suppress the African slave trade from that usually taken, but it is well to see both sides. Some of the sad events predicted in December have already come to pass.—EDS.]

BEFORE the blow has fallen it is as well that those who are interested in the sacred work of missions should reflect upon what is likely to happen in the first half-year of 1889.

During the last fifteen years (or more in some cases) the following British Protestant Missionary Societies have, out of pure love to their fellow-creatures, without any idea of personal or national profit, prosecuted their quiet and unselfish labors among the inhabitants of the vast region which extends from the Victoria Nyanza south to the River Zambezi, and from the Indian Ocean west to Lake Tanganyika:

(1) The Church Missionary Society.
(2) The Universities' Mission.
(3) The London Missionary Society.
(4) The United Free Methodists.
(5) The Established Church of Scotland.
(6) The Free Church of Scotland.

They have been received by the people willingly, and quite as much progress has been made as the most sanguine dared to hope for. Tens of thousands of pounds have been disbursed, but on this no stress is laid, as missions are not commercial concerns, and it is not easy to assess the value of one redeemed soul. But the prayers, the deepest interest, the greatest self-denial and self-consecration of the British nation have gone forth into Eastern Africa. Bishops Mackenzie, Steere, Hannington, and Parker, and a great army of Christian confessors, male and female, have left their bones in Africa as a witness, before men and angels, that the land has been claimed for Christ.

Suddenly a Protestant continental nation, which had not studied the A B C of colonial policy, or the rudiments of treatment of Oriental nations in a lower state of culture, puts itself forward, and goes in for so-called colonies. Just as an upstart citizen, who has amassed a competency, sets up a carriage and an expensive establishment, so a newly-formed empire, remarking that the elder Powers of Great Britain, France, Spain, Portugal, and Denmark had colonies, cries out, "Oh! we must have colonies also," and

the statesman of Friedrichsruh sends for the traveler, the botanist, the liquor dealer, and the general merchant, and takes counsel with them as to the unoccupied tracts in Africa and Oceania, on which violent hands can be laid; the more unprotected the less trouble to annex. Unhappy Eastern Equatorial Africa presented an opening. A company is formed, armed at all points, for it has its Protestant and Roman Catholic Mission Department in connection with it. Fictitious treaties are formed with imaginary chiefs, and the German cartographers hasten to recolor their political maps with so-called colonies. Men are sent out to administer, utterly ignorant of the elementary principles of rule. The Mohammedan chief of Zanzibar and his adherents are insulted; it is openly asserted that plantations are to be established, as all proprietary rights belong to the state; that the natives are to be made to work as the condition of existence; and that it is the duty of the missionaries to substitute industrial training for religious instruction and teach the natives how to work. The Hamburgh liquor exporters have a new field of profitable commerce thrown open to them.

Last autumn the whole thing blew up; every German is driven out of the country; many are killed, and the work of reconstruction "with blood and iron" has to be recommenced. The British Government has been induced to join in a blockade, ostensibly against the slave dealers, with the Germans, who have never as yet shown any anti-slave-trade interests; the blockade may not do much to restore the German power, but it may do much to injure the British missions, and this is the real and only point of interest to us.

Wherever the missions are planted they have gained the affections of the people, and their very existence depends upon this fact. A capricious chief may give occasional trouble, but he is soon appeased; a covetous chief may demand excessive presents, but, if the missionary has little to offer, he cannot be plundered to any extent. There is the great fact—that the missions were there and were doing well until the German trouble arose. The great object must be to convince the natives that, with the exception of being white men, there is no connection between the British missionary and the German trader and annexationist; that the aim of the two parties is totally different. Whatever may be the object and method of the Germans, it should be impressed on the people that the British missionaries seek not the lands or the products or the wealth of the people; they desire to exercise no authority over them. They will not raise their hands against any one of them, and they are prepared to die rather than fight. It is a shocking thing that it should have come to this, but the only chance of maintaining the missionary position is by asserting this and practicing it. If the rule of "blood and iron" be introduced by the Germans, it will go hard with the British missionaries, unless they take up an entirely separate position from the invaders of a peaceful country with no shadow of right.

The British missions on Victoria Nyanza will suffer from want of supplies of men and means; the mission on Lake Tanganyika will be in great peril on both sides, from the Kongo on the west as well as from the east. The missions on Lake Nyassa may possibly hold their own, if the passage of the Zambezi is kept open. On the Universities' mission in U-Sambára, north of Zanzibar, and on the Rovuma to the south, the storm will burst with greatest violence.

These excellent missions have been conducted on the soundest principles—for the good of the people, spiritual first, and material as a consequence; they have the credit of being popular, and now will come the proof. All

the female agents of the mission have been sent to Zanzibar, and the Bishop and his subordinates will hold the fort, not against the people, but against the Germans and the low creatures of the coasts who may take service for the purpose of plunder. In U-Sambára there is a large population of several hundred thousand agriculturists, dwelling in villages, peacefully disposed, but well armed with European weapons, and under one superior chieftain, a man who is quiet and yet determined, who declares that he has made no treaty with the foreign invader accepting their suzerainty, and who, "like Ulster, intends to fight." Bushirk, whose name is mentioned as leader of the Country Party, is a man well known to the missionaries and of good reputation. These people are not Mohammedans, not Arabs, not Arabized Africans, not subjects of the Sultan of Zanzibar, but an independent Bantu population who will fight, and all that the missionaries can do is to keep clear of the combat both in word or deed, and retire to some safe spot till the issue is decided. Any partisanship in deeds of blood is contrary to their office.

These remarks are made from a missionary point of view, and not a political one. We should be silent if the Germans annexed wantonly a large region where there were no missions. But the highest principles of missionary operations are violated by the German annexationist. Forgetful of the hospitality shown to German missions in British India, he commences his career of colonial government by ejecting the British Baptist Society from the Kameruns in West Africa. The welfare of the Universities' mission on the East Coast is now at stake. The view of the German annexationist as to missions is cynical. He introduces both Protestant and Roman Catholic under the condition that they are German, and teach only the German language; religion must give way to patriotism; the banner of the Lamb to the German flag. How different will be the position of the missionries in U-Sambára after the country has been invaded, villages burnt, and hundreds shot down; yet there is no other way of re-establishing the German rule, which was based on unprincipled annexation. R. N. C.

[We append two items from the daily press of a more recent date as confirmatory of the above—EDS.]

"The fight of slavery for existence in East Africa is one of desperation, and for the past few weeks all the successes have been on its side. Save for the joint action of the European powers in patrolling the shores, there would be an enormous exportation of the victims of this traffic, who are said to be found in the coast districts in great throngs. The attack on the Dares-Sakem station and the selling into slavery of a hundred natives there captured, besides several of the missionaries themselves, shows the character of the struggle now going on. So does the establishing of a great slave mart close to Bagomoyo. The Arab slave-dealing power is, in fact, now alert everywhere. The whole Mahdist movement had back of religious fanaticism the slave-hunting influence to uphold it, and propably Khalifa Abdullah, as well as his predecessor, has drawn sinews of war from this source. In Mwanga's domains the Arabs have made a clean sweep, and from many points between the lakes and the coasts the mission stations have been recalled. These will hereafter appear memorable days in the history of the slave traffic in Africa, when it made a fierce struggle against the advance of civilization and humanity."

"ZANZIBAR, Jan. 17.—The Arabs have destroyed the German missionary station at Tugu, 15 miles west of Dares-Sakem. A majority of the slaves captured by the German man-of-war Leipzig were lodged at the station. One missionary succeeded in escaping from the Arabs, but eight others were massacred. Three bodies, one of them that of a woman, were found mutilated in a barbarous manner. The Arabs carried off the servants and slaves at the station. The French missionary stations, especially those situated near Tugu, are in imminent danger. The Arabs, who are now joining in the slave trade, come principally from Kilwa and Lindi, and are richer and more influential than Bushirk, and are likely to overshadow him. These accessions to the ranks of the slave traders will have the effect of reinvigorating the revolt, which would have died out if the Germans had not retained Bogamoyo and Dares-Sakem."

THE BONDEI MISSION, EAST AFRICA.

BY W. H. MORSE, M.D., WESTFIELD, N. J.

[In connection with the foregoing article, the following paper we are sure will be read with lively interest.—Eds.]

It is doubtful if, in the history of modern missions, there has been anything more pronounced in the way of the reflex influence of missions than that which has attended the labors of the "Universities' Mission" on that section of the East African coast which is now the theater of the revolt against the authority of the Sultan of Zanzibar. It is less than a quarter of a century since the inauguration of efforts outgrown from the notable work of Bishop Steere on the site of the former slave-market. The spire of the new cathedral had hardly been reared to cast its shadow across the straits upon the dark mainland, when men of the band bore the gospel to the savage tribes whose fire-winged arrows had repelled the advance of trader and teacher.

"We bear Life and we trust to live!" they said when warned of the embrace of death's opportunity. And they lived. Not a knife was drawn—not a spear was raised. Incredible as it may seem, within ten years the Bondei country was the seat of several flourishing stations. Magila had its mud-walled chapel; Pangani was made the port of entry for the good tidings; and all along the water-side from Bagamoyo to Dar-es-Salaam striking results were visible. More than this, the chiefs of Usagara, Nguru, Uzeguha, and Ukami, and the redoubtable Kimweri, Sultan of Usambara, all invited an extension of the sphere of activity and welcomed the missionaries. Nothing could have been more encouraging. Moreover, the country was thus opened for trade, and the merchant, following in the track of the missionary, and profiting by the protection afforded him, gained a success which commercial endeavor could not have achieved alone.

All went prosperously. For benevolence of intentions, modesty of demeanor, and purity of proceedings, the missions had no superior. The year 1884 brought the first premonitions of a change. With the Englishmen came other Europeans—Italians and Germans—men with other aspirations and ambitions than those of evangelization and trade. On the 26th of February the General Act of the West African Conference for the future partition of Africa was signed by the European Powers, and within twenty-four hours the Emperor William chartered the German Colonization Society and confirmed certain papers which Dr. Karl Peters and Count Behr Bundelin had brought from Africa. These papers were distinguished as treaties, and were concluded by Dr. Peters in November and December of the previous year with the four principal savage chiefs, who, by their presents, made cession of large territories to him with sovereign rights. The charter conferred the Imperial Protectorate. Supplementarily there was added to the bundle of treaties a formal concession from Seyid Bargash, Sultan of Zanzibar, which granted to the company for fifty years the administration of the entire coast line from the Umba to the Rovuma river. The secret of the proceedings which led to the signing of these several documents stands unrevealed. One of the missionaries, Rev. J. P. Farler, writing of the matter, says pointedly: "No chief ever did knowingly make such a treaty with utter strangers for no equivalent."

That this opinion had some basis the sequel showed. When the news gradually reached the natives that the Germans had acquired sovereign rights over the countries of Bondei, Chaga, Pare and Usambara, the indignation was of the most intense character. They came in crowds to the mis-

sions to inquire what it all meant, and to absolutely repudiate the so-called treaties as exceeding any intention entertained by them. They inquired of the missionaries as to who the Germans were, and were greatly relieved to find that they were a different nation from themselves, speaking a different language. To again quote Mr. Farler: "They said, 'The English we know, and the Arabs we know, but who are these people?' As we foresaw trouble," he continues, "we made it clear to the chiefs and natives, that in Europe, as in Africa, there were many races, speaking different languages, and ruled by different sovereigns." When the news of the Sultan's concession was added to the previous information, and was emphasized by the sad fact that it had been obtained on his death-bed, "the Arabs and Swahili of the coast towns were highly indignant, and openly said: 'The Sultan is our lord, and we will obey no other master. If the Germans merely take over the administration of the customs, and we remain under the Sultan's rule, we shall offer no objections. But if they attempt to exercise sovereign rights we shall oppose them by every means in our power.'"

It is easy to see the reason for the insurrection with which the cable is still burdened. When the time came for replacing the Sultan's officials by Germans, they unfortunately, through their want of tact and experience in dealing with indigenous tribes, excited the anger of the people by ignoring their customs, and treating both the flag of the Sultan and his officials with contempt. The patience of the natives gave way, and the whole coast rose against them. The tribes of the interior shared the feelings of the coast peoples, and in September they began to come down to the coast in vast numbers to support the Arabs and Swahili against the obnoxious foreigners. Thousands quickly assembled, and beginning with Tangani, the port of Magila, they visited town after town, until the Germans were all driven out or killed. In less than thirty days the company were driven out of the country, and the new Sultan's authority was in abeyance at all points.

Toward the close of the month grave fears for the safety of the missionaries began to be entertained at Zanzibar on the part of their friends, and especially on that of the British consul-general, Colonel Euan-Smith, who at once implored the Sultan's aid. An Arab of importance, and possessing large influence with the insurrectionists, was dispatched to Pangani in one of the Sultan's ships, under orders to bring away the missionaries, if they had survived the rising. At Pangani this official was refused permission to land, and had to return to Zanzibar. The following day (Sept. 27) the insurgents surprised all by sending Col. Euan-Smith a letter, "guaranteeing the safety of the missionaries, in recognition of their many good deeds." "They have always treated us with courtesy," the letter simply said.

Soon after the mission party found means of communicating with Zanzibar, and sent word that they were not in any danger, and that they were receiving the kindest of treatment from the natives. The Arabs and the chiefs, who have the most influence at Pangani and in its neighborhood, are the close personal friends of the missionaries; and one, an Arab of the highest prominence in the country, had paid a long visit to Magila just before the rising, and had been hospitably entertained. Indeed, there is not the slightest hostility of the coast people; and the same may be said of the inland tribes. There might be danger from some of the savages from the far interior, who might consider all white men of one race, and make no discrimination.

But this peril will hardly be great, from the fact that Usambara lies between the Bondei country and the interior, and Kimweri, its sultan, who

has a warm friendship for the missions and the Christian religion, would not allow any tribe to pass who would attack Magila. "We can therefore conclude by saying," writes Mr. Farler, "that we believe our missionaries to be in no greater dangers than are incidental to uncivilized countries. The time of anxiety for our brethren at Magila has at least shown that the natives far and near are our friends, and that we have won our way into the respect and confidence of the people among whom we dwell."

Nevertheless, the British Government wants to "remove" the missionaries "to save them from the savages." It advises them to leave, and offers to help them get away. Protection is declined, and would not be given were it needed. "Solicitude for their welfare" is Lord Salisbury's wish; but so confident is Bishop Smythies of Magila that, in answer to the proposal he has written the Foreign Office: "If you remove us by force we shall return; and the only way to get rid of us is to take our lives." There may, of course, be a matter of mistake as to the political fault in the case; but putting aside all question as to the honor of intent and purpose, the idea of removing a number of Englishmen accepted by the natives as their instructors and benefactors is characteristic of the time as it is interpreted in England. But the brave men propose not to be removed, and while the hatred for the Germans and the Sultan's officials is intense, they are enjoying their steadily-progressing labor of love. Not one of the members has been molested, and the brave band of eighteen remain to do more for the extinction of African slavery and the suppression of the rum traffic than all of the efforts of Cardinal Lavigerie and his crusaders.

The success of the missions in the real work of evangelization, while not wonderful, is certainly notable. The New Testament, translated into Swahili, is read by hundreds, if not thousands, who, from the sea-coast to the lake-country, have a general acquaintance with that language. There has been accomplished a real work of civilization; but the testimony to the value of the results is as nothing when there comes forth the fact that such is the influence of the missionary that, in this time of fiercely jealous savagery, he stands protected by the Divine favor shown in the savage heart.

[We append the following items of interest from the London *Times* of a late date.—EDS.]

Extract from a letter of Prince Bismarck to the German Consul at Zanzibar, censuring the German Company:

"As to the events at Bagamoyo and Pangani referred to, the detailed accounts thereof now before me confirm me in the opinion that the hoisting of the Company's flag at the ports was neither called for nor advisable, and that the disputes which have arisen on the subject might have been avoided had the agents of the Company prudently confined themselves to doing what was practically needful, which constitutes the primary condition of success in hazardous undertakings on unknown territories. . . . The Company's conduct, as it appears to me, was more energetic than circumspect, and energy in a region which is beyond the range of our guns can only be displayed at the cost of incommensurate sacrifices."

BISHOP SMYTHIES' PROTEST.

Extract from a letter from Bishop Smythies of Zanzibar to his brother:

"I hope it is clearly understood in England that the disturbances on the coast have had nothing to do with opposition from the slave-traders, or with Mohammedan feeling; but are entirely due to the high-handed action of the members of the German East-African Company, who have treated the parts of the coast where they have settled as a conquered country."

MISSIONARY VOLUNTEERS.

[THE movement among college students in our day is so remarkable in its inception, progress and possible results, that we think it ought to be chronicled in these pages. We have put into competent hands the work of preparing from time to time a brief statement of new developments.—EDS.]

THE two leading features of the student movement at present are the steps, first, toward a better system and permanency in organization, and secondly, toward having each college send its representative to the foreign field.

At first a man was sought who should give his whole time as chief executive; afterward it was thought best to choose instead an executive committee of one representative from the Y. M. C. A., the Y. W. C. A., and the Inter-Seminary Missionary Alliance respectively. The Y. M. C. A. was already represented in Mr. John R. Mott, College Secretary, one of the "Mt. Hermon Hundred." The other members will be chosen soon by the Northfield Committee, subject to the approval of the national Y.W.C.A. and the Inter-Seminary Alliance committees. Mr. R. P. Wilder, inseparably connected with this movement, consents to give one more year to develop and extend it by visitation among the students. He has already visited several institutions and conventions with rich results. There will be, too, a corresponding secretary and a press secretary of the movement.

The success of the Princeton college men last year in raising money to support a representative in the foreign field, and the prompt departure of Mr. Forman for India, stimulated like effort in the theological seminaries of Princeton, Union, Xenia, Rutgers, Allegheny, and the Virginia Protestant Episcopal Seminary in the United States, and Queen's, Wickliffe, University, and Knox colleges in Canada.

This year also Princeton College has raised $938 for Mr. Forman, Princeton Seminary reports $1,000, and Union has pledged $747 for a foreign missionary, and voted an additional $300 for a home missionary. Brown University has chosen a member of the Senior class who goes to the Congo valley next June, and already $700 are subscribed toward his support. Hampden-Sidney, Va., has a fund of $625; Lafayette, a total subscription for this year of $787.68, and an aggregate for four years of $2,157.08. Others are moving in the same direction, such as Boston, Wooster, Grove City, Drew and Oberlin. In some cases, as at Lafayette, funds are pledged for a succession of years.

The *number* of volunteers and the interest in the bands are also increasing. The total number of volunteers reported at Northfield last July was 2,600. The work of Messrs. Wilder, O'Brien, Stoops, and others increased that number to 2,900 in October, and on December 13th the total in the United States and Canada was 3,100.

This movement has been characterized as merely a "splendid burst of enthusiasm," an "excellent harvest of promises"; but the steady increase in numbers and practical interest, and the fact that, according to the reports of the Canadian and American Foreign Mission Boards, 103 *have already gone to foreign fields, and* 17 *more are under appointment*, prove God's hand in this uprising of student volunteers.

As yet, however, not one-half the colleges have been touched. Even those visited by Messrs. Forman and Wilder have two new classes. Each band must reach out to its sister colleges, and each volunteer to another man, and so help on this work so grandly begun.

A VOLUNTEER'S EXPERIENCE.

FROM one who has been visiting among the churches of Ontario we cull the following interesting account:

"My summer's work for 'missions' has been entirely in connection with the Presbyterian Church in Ontario. I have addressed, since the 15th of May, 44 congregations and some of them twice. Several of these were doing practically nothing, others almost indifferent, and but few awake to their responsibility. Being in the country most congregations were comparatively small, and the work of missions quite new to many; and several do not even support their own pastors. However, all congregations visited promise to do more, and one church will likely support a man, and I trust also our own in Parkdale before another year. My work was simply that of *stimulation*, presenting missions in the plainest way possible, using charts and diagrams, showing 'the encouragement, the need and the claims upon the church at home,' and speaking of the 'volunteer students,' and the responsibility of Christians regarding them. Through the introduction of our pastor here, I went out, trusting only in the Lord for support. I made no appeal for myself or my work but I can now say experimentally that 'I lacked nothing.' My expenses were all provided for by voluntary contributions and with the surplus I have circulated free over 100 copies of the 'Crisis of Missions,' cheap edition, and 17,000 of 'A Group of Facts on Foreign Missions.'

"In conclusion I add a touching story:

"On the evening of the 9th of July, 1887, a Christian girl but fifteen years of age departed this life. She had, for a long time, suffered from consumption. On that evening she asked that her missionary box should be brought, and she began to count her savings for missions during the month; and it amounted to forty cents. She placed her little savings in the usual envelope for missions, and two hours later went to be with the Saviour.

"Having known the child personally, whose life had been a wonderful stimulus to me in my work, and whose death I shall never forget, I asked her mother for this forty cents for missions. It was gladly given and inclosed in a little purse *to organize a work in China*. I began to give testimony concerning her life, using this last act by way of illustration, and at the first meeting the Lord added $14 to the little purse.

"Since then God has increased the amount to $117, and simply as the result of repeating to others the simple story."

BRIEF NOTES.

THE total number of volunteers in the States and Canada (Dec. 17) was 3,100.

One hundred and three volunteers have sailed; 17 more are under appointment.

The student interest in missions extends over two continents. American colleges are joined in this work with the universities of England, Scandanavia and Germany.

The "appeal" of volunteers to the churches has called forth a corresponding appeal from a member of the church to student volunteers for foreign missions, which may hereafter appear in these pages.

Missionary "bands" are being introduced in the English universities. Oxford has just started one with a membership of fourteen.

The entire Senior class—fourteen in number—in the United Presbyterian Theological Seminary at Allegheny, Pa., have reported to their Board of Foreign Missions their willingness to engage in the foreign work. Churches and an individual have engaged to provide for the support of six, who will probably be sent during the coming season.

All the missions of the Reformed Church in America are asking for men and some for women. Present necessities call for five or six men, and two or three women. Two years ago their Japan mission asked for ten men and four women. Only one of each could be sent. Already this year three applications have been refused from lack of means.

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

BY REV. CHARLES C. STARBUCK, ANDOVER, MASS.

THE *Lund Missions-Tidning*, speaking of the Missionary Conference in London, says:

"There was no parading with great names in this conference. There was no disposition to regard any one else than Jesus alone. Many of the names which stood upon the programme are not especially well known. But it is just the true renown of the possessors of these names that, in self-forgetful love, they have busied themselves among the heathen, and have come forth from these living graves, called by the conductors of this conference, to describe what they have seen and heard in the land of darkness and the shadow of death, with all its hideous abominations, and to bear witness of that gospel which both for high and low is God's power unto salvation."

A Lutheran missionary of Madura, writing in the *Tidning* as to the needs of their native helpers, says, among other things:

"We ought to take care that they have or get good books. Of these some of them are sadly

destitute. I once met with a native helper, who had been ten or twelve years in the missionary service, and yet did not own a Bible, nor even the New Testament. In Madura I have had all my native helpers give me a list of their books, and where they need good books I procure them and let them pay me gradually. But it is not enough: they must also learn to study them. The natives are in general no friends of literary occupation. Diligently as they labor upon their studies when preparing for an examination, yet, as soon as this is over, they cast their books into a corner, and trouble themselves no more with them. Our native helpers are no exception to the rule. They have to be encouraged, and indeed compelled, if nothing else will avail, to make use of their books, so that they shall not forget what they have learned in the seminary, but shall go on to build upon the foundation there laid. It is true, the yearly examination they have to undergo before the Church Council is an admirable means of driving them to study, especially as the increase of their wages depends essentially upon their passing it. Yet these yearly examinations comprise only a small part of the circle of knowledge which it concerns them to cultivate. They do not supersede, but rather imply special instruction and examination by the missionary himself."

The *Dansk Missions-Blad* says that its society has had, this last year, in its fields of labor abroad, especial occasion to complain of indifference to the preaching of the missionaries. Madras, however, contrasted favorably with the country parts of South India. A Brahman had been baptized. The Danish Society is considering under what form those are to be received as catechumens, who cannot be baptized, as having more than one wife. In the annual meeting of the society there was a lively debate upon this topic, evincing decided divergences of view. The introductory prayer to the annual sermon of the Danish M. S., preached at Ringsted, in Zealand, is worth translating. It is a good missionary collect: "Holy and mighty God! Holy and compassionate Saviour! Thou thyself hast said that thou wilt be with thy friends all the days. Let us, therefore, perceive beyond doubt that thou art with us to-day, that thou dost operate within our hearts and upon our hearts by thy Holy Spirit, and that thou dost bless this missionary festival throughout all its course, even as thou alone canst bless. Amen." In the following sermon is this brief reminder: "The Missionary Commission was given to men who were unhesitatingly ready to show their faith in Jesus by their deed. But yet it was given to *sinful* men, who could be terrified, over-scrupulous, and often doubtful. Even a Paul and a Barnabas, on a missionary journey, could fall at variance as to the best method of carrying on the work, and thereupon separate, although neither of them was separated or wished to be separated from the Lord."

The German friends of missions are under strong temptation, continually repeated, to subordinate their work to the colonial ambitions of their country. They appear to be meeting this temptation manfully. The following, from the *Evangelisch-Lutherisches Missionsblatt,* can be best understood as having such a reference:

"The kingdom of Christ was not to succeed the great dominions of the world as these succeeded each other. There the later always brought destruction to the earlier, and one transmitted to the other the germ of sinful corruption. But in the midst of these temporal and earthly changing and transitory images of the prophet's vision, there grew up, out of the seed of the gospel, out of the mustard grain of the preached word, the eternal kingdom of the Most High, in the unostentatious, simple form of the congregation of Jesus Christ, of the Christian church. This has, it is true, experienced at the hands of the kingdoms of this world much injustice, hostility and oppression. She has had also many enticing offers to receive their characteristics into herself. But she has steadily asserted her peculiar character of God's kingdom in this, that she has never and nowhere allowed herself to be permanently fettered by the boundaries of nations or languages, by the enactments or policies of states, by distinctions of race or grades of culture. She has remained true to the apostolic declaration: 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female.' Over all these severing barriers she has striven toward the higher unity: 'Ye are all one in Christ Jesus.'"

The Leipsic M. S., though sending out within three years 11 missionaries to South India, has met with so many losses by death or sickness that now, for its 23 stations, it has only 22 missionaries. Yet "we have to acknowledge

as a special blessing of God that these our missionaries do not stand alone, but are supported by a stately array of native helpers, namely: 14 native preachers, 4 candidates, 57 catechists, 267 teachers, and some 130 inferior assistants of various sorts, making out 472 in all." The income of the Leipsic Society for the last financial year was: contributions, $69,614.40; interest on legacies, profits of the *Missionsblatt*, etc., $4,098.72; total receipts, $73,713.12; balance in the treasury, $10,440.24. Grand total, $84,153.36; outlays, $72,317.76; balance, $11,835.60.

Trichinopoli is a main station of the Lutheran Mission. I therefore give at length the following description from Missionary A. Gehring, as it conveys a vivid impression of South India:

"A citadel of heathenism. This citadel lies ever plain before my eyes as a steady admonition not to become weary in the combat for the truth. For when in my study I raise my eyes to the window it frowns threateningly across the city upon me. This citadel is 'the Rock of Trichinopoli.' A brief description of it may perhaps serve to convince my friendly readers that there is still much, very much, to be done before the King of Glory can enter India also in triumph.

"At the northern end of Trichinopoli, not far from the banks of that stream of blessing, the Cauvery, there rises out of the plain an isolated, massive rock of granite, apparently ejected from the interior of the earth by volcanic forces. The rock, unclothed with soil, lifts itself in the form of a truncated sugar-loaf to the height of 330 feet. At its foot extends the city, toward the south. Coming from the European quarter, which lies outside the city, we pass through the long market-street directly to the point at which begins the ascent to the rock. From thence we behold the whole rock-temple lying before us in its imposing grandeur. For it is no modest footpath which leads to the summit. For you must climb toilsomely up, some two-thirds of the height, by ample staircases and under lofty halls, constructed of great granite blocks, which are built to the rock almost as if amalgamated with it. The steps are perfectly smooth from the continual ascents and descents of the barefooted visitors, and the walls have been colored black by their oily hands. For in India people like to oil themselves, and even the idols receive their daily unction, so that at last they acquire the veritable color of darkness. After the first landing we turn into a street which runs around the rock, and is already within its precinct. There dwell Brahmans, at the feet of their gloomy idols. A little farther the visitor is greeted by two huge elephants, which offer their salutation by lifting their trunks to their foreheads with a trumpeting roar, begging a gift for the temple. These, notwithstanding their clumsy feet, have learned to go up and down the staircases most handsomely. For all their puffing we leave them without a present, and still ascend. The Brahman women, mostly close-shaven widows, who are toilsomely ascending and descending, carrying water-pots on their hips, crowd shyly back against the wall as if fearing the polluting vicinity of the unbelievers, or retreat into the niches which are built on here and there on either side, and in which Pulleiar, that hideous idol with the elephant's head and huge paunch, broods in the darkness. He never lacks for fresh flowers and a sacred candle, nor for timid worshipers that humbly bow before him, presenting oblations and prayers. About half way up the ascent we reach two great halls to right and left, supported by stone pillars hewn out with skill and art, and serving as a storehouse for all manner of tinsel used in adorning the idols, and as a place of abode for guests at the great heathen festivals. The covered staircases end only at the entrance of the main temple, which lies to the left of the ascent, and, massively built of granite blocks, rises in a lofty oblong. Into this temple no European dare venture, and only from the threshold do the anxiously watchful doorkeepers allow him to cast a glance into the dusky halls. No great loss. For the space within seems like the vestibule of hell. Bats flit around by thousands and poison the air. Filth, moisture, darkness and uncanny music resounding out of the background quickly drive the visitor away, to go out upon the open rock, and to enjoy himself in the fresh air with the beautiful prospect which offers itself from here over the city, and beyond it over a plain overflowing with abundance. How beautiful, indeed, it is! Below, the variegated throngs of natives in their picturesque costumes passing through the streets; beyond, the green trees and gardens out of which the European dwellings shimmer forth, and to right and left the palm-woods and luxuriant plantain-gardens interrupted by rice-fields in the most glorious green. We then learn to understand the words of the missionary Bishop Heber, who indeed lies buried in Trichinopoli:

"'For every prospect pleases,
And only man is vile!'

"But there is one thing which I may not leave unmentioned, which rejoices the heart, after having come up hither through the darkness of the courts of heathenism. That is, the crosses which rise before us over the slender church-spires. One of these spires belongs to our Zion Church, which in its vestment of rose color, illumined by the evening sun, greets us with a friendly mien strengthening to our faith.

"But we are not yet at the summit, for on the very uppermost pinnacle there still stands a tem-

ple of Pulleiar, over which rises the flagstaff of the English Government. From here night by night bright lights gleam over the city. To reach the top we turn eastward and climb toilsomely up on steps hewn in the stone. We pass traces in the rock which resemble a wagon track, and lead into a deep cleft of the rock. They have evidently been hewn by the stone masons in the rock, but the superstitious multitude relate that here the war-god, Subramanien, came in his chariot out of the air and entered the cleft. From the temple on the summit, which is surrounded by a covered gallery, there is a convenient prospect round, revealing on the north the broad river beds of the Colludam and Cauvery, surrounding the fruitful island of Srirangam (*i. e.* holy river isle), which is reached by great bridges over the two rivers. The distant region, bounded by blue mountain ranges, fairly deserves the name of a paradise, unknowing fall or winter, but in which perpetual spring appears to reign. The rock on this side descends almost perpendicularly, and the houses at its foot seem, with their level roofs, to lie flat upon the ground. Looking westward, we see right at the foot of the rock the old church and dwelling-house built by 'Father' C. F. Schwarz in 1766. They are now in the hands of the English, who are in a way to obliterate nearly everything which betokened their Lutheran origin. The old pulpit I have bought for our new chapel in Ichumpati.

"Bangalore, the greatest city of the Maisur land, is reached by a night journey from Madras, on the railway. It is a great military station, with 156,000 inhabitants and 15 Protestant churches, upon a table-land 2,000 feet high, and rejoices, nine months of the year, in an Italian climate, leaving only three to the prevalence of the Indian heat."

"What avails all morality without God!" exclaims the *Missionsblatt.* Buddha denies the existence of God. This is distinctly declared by the catechism published by Colonel Olcott, under sanction of the Buddhist high priest in Ceylon, which says:

'The Buddhists regard a personal God as only a gigantic shadow, thrown by the fancy of ignorant people upon empty space. Therewith they put to death the heart of religion, Faith. Therefore it is that you find among Buddhist populations a churchyard stillness, a spiritual insensibility and lukewarm indifference, which far more impedes the activity of Christian missions among them than it is impeded among the bigoted Hindus. 'Would that thou wert cold or hot,' one is inclined to say to these frog-like natures which are engendered by Buddhism. They let everybody have his say, answer yes to every opinion, and—remain what they were."

The *Journal des Missions Evangéliques* for September, under the title, "A Double Sorrow," gives the following sad intelligence:

"Up to this day the life of our missionaries on the Zambezi had been so marvelously preserved, that we had in some sort lost out of view the dangers to which they are exposed by a murderous climate. But the last mail, arrived at Paris August 15th, shows us that, if up to the present they have served God by word and by action, they may, nevertheless, be called to glorify Him in suffering and by death. M. H. Dardier, missionary physician, whom the previous mail had let us know to be seriously ill, has sunk under the fever and exhaustion, February 23, at Kazungula. A month later M. and Madame Jalla were afflicted in losing a little daughter, whose birth, January 13, had brought a gleam of joy into their home.

"The letters which bring us these mournful tidings at the same time portray in somber colors the situation of the mission at Sesheké; the greater part of its members have been successively attacked by the fever; their cattle are decimated by the murrain; and lastly, civil war has raged all around them, and made victims at their doors.

"Profoundly moved and afflicted by this news, we are, however, not minded to let it shake our confidence in the final success of our mission to the Zambezi, the beginnings of which have been so visibly directed and blessed by God, and we reckon on it that the French churches, which join with us in the sorrow for our dead, will, with us, strive to bear up against everything which might resemble discouragement. . . .

"We consider these tidings, moreover, as a summons to us to disavow, more entirely than ever, all exaggeration, all lack of simplicity and sobriety, in our way of regarding and speaking of the work of missions. We must recall to mind yet again that this work is no child's play, but a serious labor, an enterprise which can be brought to its goal only at the cost of great sufferings and great sorrows, and to which no one ought to put his hand who is not effectually resolved to renounce himself, to bear the burden of the cross, and to follow the Master even unto death." . . . "I hope," writes M. Jalla, "that the death of Dardier will not discourage any one of those who expect to rejoin us one day. It is very evident that here one feels himself, like the bird on the bough, always ready to depart; but on the other side one experiences with ever increasing vividness how precious it is to be in the hands of God."

M. Jalla gives a touching description of the death of his infant daughter, with allusions which may well go home to the hearts of us who, in a healthy

climate, see our children growing up around us exposed to the minimum of danger, while those who go out on our account tremble every time a child is born, lest, as in this case, the "murderous climate" should claim it immediately for a victim.

"We possessed a sunbeam to cheer our moments of sadness or of weariness. God has seen fit to take it from us. Our dear little daughter soared away on Thursday, March 27, in the arms of her father, while her mamma was moistening her parched lips. Dear little creature, so well beloved! It seemed to us almost impossible that she could one day be taken away from us, so perfectly did she fit into her place in our Zambezian home. But God has doubtless been minded to spare her many sufferings, for she was born in a climate which gives little hope of escaping them. She is to-day a little angel which will one day receive us in her arms. But her departure leaves our house mournfully empty; we find it cold and desolate. Ah! how much the presence of a child was appreciated in our solitude! How we enjoy being, we too, papa and mamma, as well as our friends the Jeanmairats! How many dreams and projects concerning our little daughter! To-day everything still speaks to us of her, but she is no longer here to rejoice our hearts, and we find it hard indeed to realize all we have lost. God, however, faithful to His promises, has been with us in an extraordinary manner. We had so distinct a consciousness that it was He who had taken her from us that we have surrendered her with a full confidence, although our hearts even now demand why we have been so soon deprived of her. . . . You, without doubt, comprehend our sorrow and this is why I have not feared to give you these details. May you possess your dear children during long and happy years! but in your happiness think sometimes on your young friends so sorely tried."

II.—CORRESPONDENCE and GENERAL INTELLIGENCE.

THE EVANGELICAL MISSIONARY SOCIETY AT BASEL.

LETTER from Prof. Henry W. Hulbert:

DEAR DR. SHERWOOD.—As I suggested to you I have submitted the articles contributed to the October and November issues of the MISSIONARY REVIEW OF THE WORLD concerning the "Basel Mission" to the authorities of that mission for their correction, and have received a very courteous reply, the substance of which I herewith send you. The letter goes on to say: "The outlines of the history of the Basel mission, as given in the papers, as well as the description of the work done by the society at home and abroad, are, I am glad to say, on the whole correct. There are only a few and unimportant errors we have met with on reading the articles, and I beg, in accordance with your request, herewith to point out some of them.

"On page 743 it is said that the fine structure (Home of the Mission at Basel) was the gift of Christian Merian and was presented to the society, etc. This statement is not quite correct. The fact is that, at the very time when the construction of a new building was found necessary, the society received a very liberal donation at the hands of Christian Merian, part of which was allotted to the building fund by the committee.

"The statement on page 807 about the staff of instruction needs to be slightly modified. Strictly speaking there are only six theological teachers, and among these there are only four that devote their whole time to the instruction of the students. Besides these 'theological' teachers there are two other teachers, who are laymen, though trained educationists.

"The statements made on page 808 in regard to the finances of the Basel Mission are, as far as I see, taken from an article published in the *Missions Magazine*, 1885, page 433, as also the statement of $43,742 (which corresponds to the 174,847.20 marks in the above article of the magazine, page 440), as being the sum that 'above all expenses was paid into the coffers of the society by the Industrial Commission in 1886 (1884 ?)' But as it is put here this statement might, I am afraid, be liable to some misconstruction. In the article in the magazine it is clearly stated that these 174,847.20 marks (or $43,712), was the total sum contributed by the Industrial Commission toward the *expenses* of the society. It consists of two different items, between which it is very essential to distinguish clearly—for strictly speaking, only 43,200 marks ($10,800) were paid into the general fund of the society 'above all expenses' by the Commission, whereas the remaining portion ($32,912) had to be expended in the keeping up and management of the Industrial establishments under different heads, such as salaries (or 'allowances') and home voyages of the agents of the Commission, contributions toward the children's home, widows' fund, etc. It seems not fair nor correct that the latter sum, forming, to speak strictly, part of the 'expenses' of the management of the industrial and mercantile establishments of the Commission, should be put on the same basis with the regular contributions toward the general Mission Fund.

"You are, as it appears, not aware that the Rev. Th. Oehler, the present Inspector of the society, in September last started on a tour of inspection to China and India. He is accom-

panied by Mr. W. Preiswerk, a member of the committee. According to news lately received they arrived safely in Hong Kong. After having visited all the Chinese stations of our society, the Inspector intends, God willing, to proceed to India, and after a stay of several months there return home in June next (1889) if possible.

"Praying that the Lord may bless your efforts to interest your countrymen in His cause,

"I remain, yours respectfully,

"CHRISTIAN RÖMER,

"Secretary to the Basel Evangelical Missionary Society. BASEL, Nov. 24, 1888."

The two publications sent forth from the Basel Missionary House are the *Evangelisches Missions Magazine*, devoting itself to general information concerning missions, founded by Inspector Blumhardt in 1816, and the *Evangelische Heidenbote*, founded by the same man in 1828, which deals exclusively with the transactions of the Basel Missionary Society, giving extracts from the quarterly and yearly letters of the missionaries laboring at the different stations of the society in India, China, on the Gold Coast, and in Cameroons. Under the management of their astute founder, Inspector Blumhardt, these two magazines (monthly) attained such a circulation, that at his death, 1838, the income from this source alone paid the expenses of the Mission House. This is an interesting item in view of the present discussion concerning mission publications by the churches. There is a certain shrewd business sense displayed by the Basel Mission authorities which is well worth most careful study. If ever a "science of missions" is to be developed and elaborated, the experiences (we need hardly call them experiments) of the Basel Mission must receive special attention. In 1890 this society will celebrate its seventy-fifth anniversary.

Appeal for Japan.

LETTER from Rev. Chas. S. Eby, of Tokio:

THE general facts as to the transformation of Japan from the most exclusive of hermit nations into the foremost Oriental pioneer of western civilization are widely known. An empire of nearly forty millions, which within the memory of living men prohibited the introduction of Christianity under penalty of death, is now as open to the gospel as the most Christian nation on earth; colossal changes in commercial, social, political, educational, literary, moral and religious matters have taken place and are now progressing on a national scale. The various great churches of Christendom have not allowed the opportunity to pass of bringing to the people the light of the gospel, and great has been the joy of success resulting from increasing missionary work on educational, literary and evangelistic lines.

But more should be done to meet the unprecedented opportunities—and hence to the Christian the vast privilege and duty of the Christian Church. Especially in Tokio—the capital, a city of a million souls and constantly growing, center of social and political life, seat of the coming Imperial Parliament, of the University and countless other great schools, whither the youth of the nation come up to receive education and inspiration, whence they return again as teachers, doctors, lawyers, authors, officials, etc., to mold the empire for good or ill—there is ample field for the largest enterprise. Whatever Tokio hears and heeds, that hears and heeds a nation; whatever moves and molds Tokio moves and molds the empire; whatever or whoever puts an impress on Tokio and Japan *just now* will leave an influence for ages to come. The question is whether the nation shall become Christian or agnostic within the next very few years. The multiplication of small churches and of schools cannot meet the immediate necessity of appealing to the intellectual classes of Japan, in whose hands lie all the national issues and who are not inaccessible to Christian thought if presented in the proper way.

In 1883 these thoughts culminated in an experiment, when a course of apologetical lectures for the educated classes was given in the Meiji Kwaido extending through a period of fourteen weeks. The results in the immediate effect at the time of delivery, and subsequently through publication, have justified the highest hopes with regard to that class of work. In February of 1884, I read a paper before the Missionary Conference of Tokio on the ".Immediate Christianization of Japan" in which this matter was referred to:

"We want to appeal to the intellectual activity of the land. In Japan Christianity is on trial with no prejudice in its favor, where old philosophies have molded a ripened phase of civilization, where western materialistic infidelity has the start of western religious thought, where the university is absolutely agnostic, where the learned believe in Spencer & Co. as we believe in Christ and His Apostles, where out into the tiniest hamlets have penetrated the scientific inquiries and the scientific doubts of the day. We must go through a phase of apologetics in Japan. But it is not necessary that each church should expend its energies on such a work as this; it can be done a thousand fold more effectually by concentration in an institute that could be used for other purposes as well. I propose therefore that we have one central Apologetic Institute or Lectureship of Christian Philosophy, which should be housed in an imposing building of solid construction, containing a hall capable of seating from 1,000 to 5,000 people and a library of choice apologetic and other literature in English, German, Chinese and Japanese. The soul of this institute should be some one man or two men upon whom could fall the mantle of the confidence of the whole church and around whom the churches could all gather at times for a great demonstration; a

course of lectures, similar to that about to be held in the Meiji Kwaido under the auspices of the Evangelical Alliance, could be an annual fact, and celebrated men of power could occasionally be invited from abroad to make a still larger impression by such efforts as have moved the West. The man in charge should be one who commands an outlook upon the intellectual ebb and flow of the land, to meet issues as they arise by a perennial use of platform and pen."

At subsequent crowded meetings of the Conference, when Yokohama missionaries were also largely represented, the desirability of such a Christian institute was strongly urged.

Difficulties however arose as to the practical realization of the scheme, and the whole thing fell through. In March and April of the same year a second course of lectures was given, this time under the auspices of the Evangelical Alliance. These were likewise largely attended and produced marked results, strengthening the impression that such work should be more constant and on a wider scale. As it seemed however impossible to unite the missions in the enterprise, I turned to our own church and urged that we should undertake central mission work in the city, which, while under the auspices of the Methodist Church of Japan, would as far as possible carry on the work of popular apologetics, not doubting that help would be forthcoming from other churches as well; for the influence of such an enterprise could not possibly be confined to one denomination, but would be for the general advancement of the cause as a whole. While in Canada and the United States during a part of the years 1885-6 I spoke repeatedly of the need of the undertaking and seemed to arouse considerable interest in it, but little was done in the way of raising money. Subsequently amounts were sent in aggregating between one and two thousand dollars, an earnest of larger gifts if the work were only once inaugurated. Hence at our annual meeting last spring it was decided to open a "Central Mission" in the midst of that section of the city largely occupied by government and other educational institutions. There is to be a "Central Hall," seating between one and two thousand people, for all the purposes of a Christian institute and evangelistic work.

Providence has put into our hand just such a piece of ground, and in the place we needed. This we have secured for 4,000 *yen*, paid for by the money referred to above and other amounts collected in Japan.

We want $4,000 (gold) to build at once. It would be better to build of brick, but we believe it better to build a temporary structure and get to work rather than postpone longer. In the meantime we shall probably build with borrowed money in the expectation that this appeal will bring the wherewithal to pay. Our church has seen fit to appoint the writer to the charge of this "Central Mission" work, and I appeal to friends of Japan in every church because the results will not be reaped alone by one denomination, but by all, and will advance the Christianization of Japan as a whole.

Funds may be sent to the Methodist Mission Rooms, Toronto, Canada, or direct to me, 18 Kasumi cho, Azabu, Tokio. C. S. EBY.

A Voice from India.

INDIA has about 800 foreign missionaries wholly ordained ministers—a noble band and nobler still judged by what they have done. We want more missionaries. Dr. Pierson's lay brigade of men of means who give their service and money; of men whose friends have means and support them as an offering for this world's salvation; of those who in secular service here teach the rising Christian host how to utilize and develop the resources of this great land. Doctors, merchants, lawyers, engineers, financiers, editors, educators, authors, bankers, scientists and philosophers—all are needed. The devil is sending in hosts of all these, and paying them well out of the indigenous resources of this land, to oppose the gospel and leave as little as possible for Christianity to feed upon. A few men called to the exclusive work of the ministry are not the only ones to whom Jesus says, "Go preach my gospel." The great command is to every individual believer, and men of all callings ought to be found obeying. There is too much left to be done *by proxy* in these days. If men of means would for Christ's sake come here and use their wealth for the work, their business sense and sagacity would nobly serve the cause. "Cotton kings" have left old England for the commercial fortunes life offers. Real estate yields a heavy revenue here to English and native house-owners. Our great lawyers, and editors, and bankers, and engineers are Englishmen, but too seldom Christians.

The native Christians of this country now number over half a million. Christian men and women in every line of human pursuit are demanded to teach by example and precept these Christians to labor and do business. The finance problem is troubling all missions. Three thousand volunteers offer for foreign service. But what of the financial limit? We need a *producing element on the battle-field*. India is poor, but she spends more for tobacco and spirituous liquors than 10,000 new missionaries need cost.

Out here the idea is getting deeply rooted, as in too many home churches, that no one has any duty toward the unevangelized but those who are *paid* to preach. The expediency of missionary efforts is questioned by some. Let some of God's almoners *come* and see for themselves, and stay and administer their own benefactions for God and His Christ.

The great body of the people here are agri-

culturists and artizans. They toil against odds with unwieldy and unprofitable implements, and against odds with brute force to utilize the water and soil. There is an army of labor-saving machinery or implements in America and England. Would it not be a benefaction to teach the "poor Indian" how to treble his returns, whether in field or shop? Here are millions of untilled acres, unmeasured material to work up, or treasures to be dug out. But such lay service will be too secular, unless pentecostally baptized.

In this far off-land we hail the plan for churches, colleges, families, communities and individuals to have their own missionaries in the field. One hundred times the present expenditure on the outline of salaried society missionaries won't suffice to cover the land. May God thrust out at an early day 1,000 men workers, who bring their means with them, and teach Christ's salvation.

We need in India some man of God with $100,000 to found a Christian publishing house to flood this land with pure literature and counteract the infidel and immoral publications now rolling upon us. God's stewards we want, not answerable substitutes for themselves in the form of a few thousand dollars—*men filled with the Holy Ghost and faith* who can preach Christ with sleeves rolled up or over a work-bench or counter.

The gospel can be preached to all men in India by the year 1900, if lay workers come and lead out the lay hosts of the daily increasing Christian Church in India. But if the multiplication of the *herald force* depends on the increase only warranted by funds to subsidize the workers with, such results are impossible.

We are thankful for scholarly missionaries. But we need an army of common men and women in India, made wonderfuly uncommon only by the induement of the Holy Ghost, and fine colleges do not make missionaries. Missionaries made of the Holy Ghost, educated much or little, small in men's eyes, but made mighty through God, these are wanted everywhere.

C. B. WOOD,
Methodist Episcopal Local Preacher.
SECUNDEROBOD, DEACON, INDIA.

A Call to China.

LONDON, Dec. 4, 1888.

ON the east coast of China, between Shanghai and Chinkiang and on the north bank of the great Yangtsi river, there lies an immense plain. This plain is some 150 miles broad from east to west and 170 long from north to south. It is for the most part well watered, very fertile, and teeming with a population of some six and a half millions.

There are thirteen cities on this part of the plain, not counting Yangchow, a large city situated at the main entrance to this region. Besides these there are sixty towns and villages known to us, and I have reason to believe that many others, perhaps another sixty, could be found if the place were more thoroughly explored.

The highways of the district are canals and rivers. I have traveled over portions of the plain at different times between the Grand Canal and the sea, and from the Yangtsi river on the south to the old bed of the Yellow river on the north. The usual way is to travel by boat, of which there are thousands. As the cities and towns lie alongside the canals and rivers and are easy of access by boat our plan was, on arriving at a place, to leave the boat in charge of the boatman or captain while we went along the streets offering the Scriptures to anybody we met, visiting the shops and preaching the gospel to the crowds of people at different points.

These journeys were all taken for the purpose of selling Scriptures for the American Bible Society, and with the help of the native colporteurs there were sold some 20,000 portions and New Testament Scriptures. In the city of Rukao, on a second visit, accompanied by Mr. Hogg of the China Inland Mission, we sold over a thousand portions in a day. At a small town on another occasion, single-handed, I sold 450 Scriptures during the day. They bought these books, not because they contained gospel truth, but from various reasons—some out of curiosity, some attracted by the cheapness and well-got up-style, some because they taught doctrine, and others possibly because they contained what we had been talking to them about.

The people are quiet, industrious, and well-to-do generally. On our last Bible-selling journey, Sept., 1887, through the plain the people paid great attention to the preaching of the gospel, besides purchasing a goodly number of Bible portions. Some thousands of these people must have heard the gospel on this journey, and I frequently heard the remark, *chii chii zung*, every sentence (we understand).

This, added to the attention with which they listened, was most encouraging to the preacher, and I never enjoyed a month's gospel work so much anywhere. It was the most blessed work I ever engaged in. It was a time long to be remembered with joy. To know the joy there is in preaching the gospel to crowds of willing listeners on such virgin soil one must go and engage in the work. It is a glorious work and it is a blessed privilege to be allowed to go to the ends of the earth for Christ's sake to take part in it.

As far as I could ascertain the people in these parts had never heard the gospel before and had never seen another European among them, save perhaps with one or two exceptions. There is throughout the whole of that region not a mission station nor a missionary, either foreign or native, resident or itinerant, so far as I could learn, for all that six and a half millions of heathen. I believe the people in the extreme north of this province of Kiangsu are in the same neglected condition.

This part of the country is open to European travelers from one end to the other, and should be occupied at once in the name of Christ by a number of men and women with the love of God in their hearts, and a burning desire to make known that love to the perishing heathen. I say at once, for the Romanists, who are already on the borders, may enter and occupy it at any time. The fact that I could find no Roman Catholics throughout the plain is one reason for considering it a more promising field than otherwise.

Dr. Pierson says that "in America and England, a band of probably no less than 3,000 young men and women stand *ready* to go to the foreign field if the door shall open before them." May 30 or 40 of this number or of some other number respond to this call! If the Lord has laid it upon our hearts to go to these needy people, let us go in any way that He may open up, whether through missionary society or not. There are independent workers to-day who are not connected with any of these organizations; one I know in particular who is doing a most self-denying work in China in preaching the gospel to the heathen. Are we to let these people all perish for lack of the Bread of Life? Would their blood not cry to us from the ground that we had stood by unconcerned while these heathens were going down to perdition? May not a few lay themselves upon God's altar and say "HERE AM I, SEND ME!"

I believe the Lord will provide the means, not only to send out every one who is willing to go for Christ's sake, but will also support them there. Who fed his ancient people in the wilderness with manna from heaven? Who taught us to pray "Give us this day our daily bread?" Who cares for Mr. Geo. Müller and his numerous family of orphans? Who cares for Mr. Hudson Taylor and his army of missionaries? Who feeds the sparrows? Shall he not also care for you, oh ye of little faith? Let us have child-like faith in our Heavenly Father who is faithful that has promised "My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. iv: 19. To doubt God's faithfulness is the same as doubting His fatherly care for His children. Only let us be fully persuaded that we are following the command of Jesus out of real love to Him and a desire to serve Him, to "Go into all the world and preach the gospel to every creature," and we need not fear the consequences, for we have His gracious promise, "Lo I am with you alway, even unto the end of the world."

I am purposing (D. V.) to return to China with my wife and family early in February to work in this hitherto neglected field, above described.

One word to help strengthen your faith. In our gospel work we may always fall back upon this sure and certain promise, "Lo I am with you alway, even unto the end of the world." God promised His servant Joshua, chap. i: 5, that He would not fail him nor forsake him. Did the Lord fail Joshua? Will He fail any one of His servants to-day? He is "the same yesterday, to-day, and forever."

Yours in the service of Christ in China,

ALFRED COPP.

Africa.

FROM our editorial correspondent in Tangier, Morocco:

WE have had great encouragement in the work here. For some two months we have had nightly meetings for inquirers and young converts, attended by from ten to twenty. Many have received Christ as their personal Saviour and have been at once baptized. For some weeks most of my time was occupied from morning until night talking with interested ones who visited me, and daily there would be natives in my room much of the time. At times conversions occurred daily. All of them are brought out of Mohammedan darkness. They all renounce that false religion formally at their baptism. Almost all are young men, some of good position, but most of them from among the poor. There is not one who has not prayed and spoken in our meetings from the day of his conversion.

Two of the earliest converts are in the mountains traveling on foot without purse, scrip or pay, preaching in both Arabic and Shillah. They have been away now several weeks. Others, whose faces we have never seen, have been converted in distant places through one from here, and write us of many others believing through their word. We have reason to believe the gospel has taken root in several places in southern Morocco within these few weeks. Two others of our number are arranging to start at once to preach in another direction. Mr. Martin and I are also leaving as soon as we can get away, and will travel also as Christ commanded, on foot and without purse or scrip.

Within a few days Satan has come in like a flood and some of the converts have been summoned before the kaid or governor, some beaten, almost all threatened, and all notified that the governor had sent a list of their names to the Sultan with a letter inquiring what is to be done to them. They are the derision of the whole town and are mocked and literally spit upon. They believe the Sultan will require them to be sent to him. Some have left the town to escape. Others are leaving. Many fear to attend the nightly services. So it is a time of sorrow and perplexity. Some few of the converts have given us anxiety and even sorrow, but most of them are brave and true. What they have learned they well understand and several of them are faithful in speaking of Christ to others. We feel the need of much prayer.

E. F. BALDWIN.

[The idea of a definite *assumption of responsibility* for evangelizing others is taking shape in many minds. Witness the following letter.—EDS.]

WEST NEWBURY, MASS.

DR. A. T. PIERSON.—In your masterly book, "Evangelistic Work," page 49, is a clear statement of a magnificent possibility for the evangelization of the world. It seems practical and practicable. Why not make some attempt to carry the plan into execution? Even if not fully realized, might we not expect to accomplish more by such a method than by any other, or all others combined? Would it not command the blessing of God in the largest degree? Wisely conducted, in the right hands, startling results would be attained in a few years.

"Who knoweth whether thou art come to the kingdom for such a time as this?" As co-editor of the MISSIONARY REVIEW OF THE WORLD, as well as in other ways, you have a good opportunity for bringing the plan before the public. The "student volunteers" might enlist in such a movement, and greatly aid it by their consecrated enthusiasm. Some simple organization will be required. Little machinery is necessary.

I inclose a form of pledge, which will convey some idea of what is intended. Make such use of it as you see fit. I commend it to your prayerful attention as it stands.

I hope for some encouragement that something will be done toward carrying so good and promising a plan into speedy execution. I shall await your answer with much anxiety, and earnest prayer that you may be divinely guided in a matter of such vast importance.

Yours in Christ,

F. H. BOYNTON.

PLEDGE

Believing in Christ as our only hope, and in the urgent need of many Christian workers, engaged in personal effort, in humble reliance on Divine grace, I hereby pledge myself:

To make an honest effort to lead to Christ at least one person every year.

To earnestly endeavor to induce other Christians to subscribe to this pledge, one every month, as long as practicable.

GENERAL INTELLIGENCE.

Africa.—The East African Policy. A series of resolutions, by Dr. Windthorst, in the German Reichstag, relating to the Government's East African policy, will find support among the Government group, with some qualifications. The first article expresses the conviction of the Reichstag that it is necessary to combat the slave trade without mercy, to win over Africa to Christian civilization. The second resolution pledges that the Reichstag will pay attention to and examine the measures of the combined Powers, approving all legitimate means taken for this Christian crusade. Dr. Winthorst defends the German East African Company against the charge of causing a native revolt by oppression, and declares that it is indispensable that an armed expedition assist in the blockade. He invokes all the European people to unite in a crusade not against the natives, but against the Moslem slave-trade, the sole source of the evils of slavery.—*African News.*

China.—Dr. Martin's Labors in Peking. "The Tung Wen Kwan, or College of United Learning, the college founded by the Chinese Government at Peking for the instruction of distinguished native scholars in the Western Sciences, though as a government institution not open to systematic instruction, in Christian truth must still be regarded as in a very high sense a missionary institution. Its president, Dr. W. A. P. Martin, is known throughout the Chinese Empire by his work on 'The Evidence of Christianity,' a work whose influence in Japan also, the appendix of Joseph Cook's 'Orient,' furnishes some interesting proofs of. This book has led many of the Chinese to couple Dr. Martin's name with that of Matteo Ricci, when they speak of the most powerful foes of their religion. When a missionary of the Presbyterian Board at Ningpo, in addition to the preparation of this treatise, Dr. Martin contributed largely to the translation of the Bible, wrote or translated a number of smaller books, and did good service in the important matter of determining a suitable alphabet for the Ningpo colloquial dialect, which was first reduced to writing by the missionaries.

"Going to the north of China with Mr. Ward in 1859 to act as an interpreter in the conclusion of a treaty between China and the United States, a felicitous quotation from Confucius at a critical moment won him the friendly regard of Prince Kung. When Peking was opened to foreigners he became the founder of the Presbyterian mission there.

"In connection with his missionary duties, as a means of obtaining the regard of the educated classes and a favorable hearing of the claims of Christianity, he conducted, at the request of Sir Robert Hart, Inspector-General of Maritime Customs, and Prince Kung, a school for interpreters, which has been gradually developed into the present college, where Dr. Martin himself instructs in International Law, Dr. Dudgeon in Anatomy and Physiology, and a Chinese, who has translated a number of works of Prof. Loomis, in Mathematics, while there are special chairs occupied by Europeans for instruction in Chemistry, Astronomy, French, Russian, and English. A great part of the labor of the Faculty has been the preparation of works that would acquaint the Chinese with the history and science of foreign peoples. Among these the contributions of Dr. Martin include a translation of Wheaton's 'International Law,' executed at the suggestion of Anson Burlingame, Woolsey's 'International Law,' De Marten's 'Guide Diplomatique,' and Bluntschli's 'Droit International Codifie,' and a treatise explaining in popular form the principal applications of chemistry and physics.

"It is an interesting fact that Dr. Martin in 1860, while in the United States, learned how to

use a telegraphic instrument, that he might introduce the telegraph to the knowledge of the Peking officials if he should find opportunity. The first dispatches sent in China were sent by him around his house in Peking, some of them in the presence and with the participation of influential members of the Government. The telegraph in China to-day, and the fact that she has about a hundred miles of successfully operated railway, must be regarded as having been materially hastened by the existence in the Chinese language of a popular scientific description of these wonders. A crowning triumph of this book is the circumstance that the young Emperor has expressed a desire to study physical science, and has commanded the preparation of an edition de luxe for his use. Of course, the Emperor could not use the ordinary edition! Dr. Martin is now engaged in the somewhat arduous task of revising the book and bringing it up to date.

"While this toil is nominally secular, it cannot but be seen that the spirit in which it has been performed has been in the highest sense religious, and that its certain effect upon the advance, not only of secular civilization, but also of Christianity itself, make it a genuine missionary work. As such it has been begun, and steadily carried on amid a thousand obstacles. The Master has recognized it as His work. And let us be thankful that our Board of Foreign Missions of the Presbyterian Church, by sending its able and laborious missionary to this field of labor, has promoted results so great."—*New York Evangelist.*

England.—"Watch over thy messengers by Sea." Marvelous has been the answer to this petition of our Church Litany. which Sabbath by Sabbath has ascended to the throne of grace during the 156 years of our missionary enterprise. To say nothing of long and often very perilous river voyages in such crafts as open boats, Eskimo umiaks, Alaskan bidarkas, Surinam corials and Indian canoes of various kinds, what a record of infinite mercy is involved in the protection vouchsafed for more than a century and a half to our missionaries, who, as God's messengers to the heathen, have crossed and recrossed the ocean. About 2,300 have been sent forth to distant lands; many of these have traversed the deep more than once; the majority of their voyages have not been made in ocean steamers, but in small sailing vessels; and yet *how few* have been the number of fatal accidents which the church has had to deplore! Eleven times only have shipwrecks resulted in the loss of lives so dear and valuable. Twelve missionaries and six wives or widows of missionaries have been drowned at sea, and once two children shared the fate of their widowed father. Of all the children sent home to Europe for education in charge of friends, and accompanied by the prayers of loving, sorrowing parents, not one has been suffered to perish at sea. Thousands of our missionaries, whether outward-bound to labors loved, or homeward-bound to rest well earned, have been brought safe to their desired haven. Truly He that sitteth upon the flood hears our intercessions and watches over His messengers by sea.—*Periodical Accounts.*

—The Salvation Army. A great meeting was lately held in London to take farewell of fifty missionaries of various nationalities about to embark for India and different parts of the world in the work of the Salvation Army. General Booth presided. The missionaries were from Germany, Holland, Sweden, India, and Canada. When the great body marched on to the platform clad in the brilliant Indian costumes, the scene was exceedingly picturesque. The General said many people wondered what it was that had made the army so successful. He could tell them that the secret was due to the intense love which they had for each other as members of one family. They had commenced operations in Holland eighteen months ago, and the work was so increasing that the Dutch missionaries would start for Holland that night. Great progress was being made in Norway, while in Denmark and Sweden the work of the army was greatly hampered by the excessive interference of the police, who even forced themselves into the private meetings of the officers. In Germany they had a great struggle, though there was much cause for hope. One of the converts the General introduced was a notorious German Anarchist, who was known by the name of Black Charlie. After threatening to shoot the General in the United States, he was converted and was now on his way to Germany as a missionary for the army. The whole of the missionary party were to leave at midnight. A former Buddhist, and some Indians, addressed the meeting, and sang some Indian songs to the beating of the tom-tom. A relative of the late orator Gough gave an address. A Ceylonese woman, named Captain M'Taffery, sang a salvation solo with such stirring effect as to elicit loud applause, after which she gave an earnest address. The meeting closed with the singing of hymns and a general farewell greeting, and the waving of banners and the sounds of army music.—*Our English Correspondent.*

Germany.—The German papers contain some interesting reports of Dr. Ziemann's labors in Schleswig-Holstein. He had been invited to attend the Conferences of the Church Congress in Neuminster, October 3d to 5th. Accompanied by Pastor Braune, the Secretary of the Evangelization Society, he afterward visited Flensburg, Gluckstadt, Preetz, Schleswig, and Serup. Says one writer: "To the Congress the Doctor came as an old friend, and a very hearty welcome was accorded to him. He delivered a very powerful address on our present wants and difficulties. He gave a dreadful picture of the abounding forces working iniquity, and contended that all work against them must be Christian work, while he related many remarkable gospel triumphs from his own

experience in the work in Germany. The audience was deeply impressed. In the provinces he had very crowded meetings, and it is chiefly owing to his energy that different local associations have been started for vigilance and rescue work in connection with the Evangelization Society. The Doctor won even the most cautious people. His language is simple and direct, and he has the power of arresting attention and holding his audience spell-bound from the first word to the last. We thank God for him and for the results which have attended his work."

India.—Times of Refreshing. During the Dasehra Festival among the Hindus, when the deeds of "gods which are no gods" are rehearsed all over the Northwest Provinces and Oudh, the missionaries are unable to do much in the way of aggressive Christian work. For some years past, therefore, missionaries of all denominations in the region have assembled at this period of the year for spiritual refreshment and prayer to God for increased power for service. The meetings have always been held at Lucknow, which, being a central point, has also the advantage of a large and influential European and native Christian Church, the members of which, with the visitors, are accordingly brought under the influences of this "Christian Dasehra."

The session this year extended from October 10th to 14th, and the proceedings were reported at length in *The Bombay Guardian* of October 20. At one of the meetings, Rev. Dr. Johnson, presiding elder of the Methodist Episcopal Church, alluded to the fact that there are at present some thousands of Hindus all over the country who are intellectually convinced of the truth. Having, however, to face casting out from home in the event of their confessing Christ, they hesitate to give proof of their faith. Missionaries are being asked how they would provide for such converts if they should become Christians? In answer, he pointed out that Christ had the same difficulty to face. It will be remembered, moreover, that He had nothing to give His converts, and though He told them that "He had not where to lay his head," thousands followed Him. Dr. Johnson maintained that the problem will be solved by the power of Christ resting upon every Christian worker in India, then thousands of the people will be found willing to give up all for Him.

In an exhaustive address on "The Fullness of the Spirit," Rev. J. N. Forman said: Every Christian, weak or strong, has the Holy Spirit. That is the one great difference between a moral Mohammedan or Hindu and a Christian; one has, and the other has not, the Holy Spirit. But the command is, "Be *filled* with the Spirit." This fullness of the Spirit is wanted for active service. It gives wisdom, holiness, courage, and power. The knowledge of God is by the Holy Ghost. "They that know the Lord shall do exploits."

Dr. McCoy, of *The Indian Witness*, spoke on "Walking with God." This is not a temporary experience, by fits and starts, but the current of the life. There are some people who, in momentary ecstasies, seem to go into the third heaven, but the current of their life is earthly, sensual, devilish. Walking with God is the source of power. Many speakers followed on the same subject, most of them dwelling upon the necessity of a childlike trustfulness.

Rev. W. H. Hollister spoke on the admonition, "Confess your faults one to another, and pray one for another." Man's way of saying things is, "Confess one another's faults, and pray for yourself," but God's command was to confess one's own faults and pray for others. Many others spoke briefly, and amongst them a clergyman, who thanked God that he had been present, and asked the prayers of every one, as he intended, by God's grace, to go home and confess his bad temper to his heathen native servants.

In the course of a powerful address, Rev. F. W. Warne pointed out that the way to get at the Rajah is to convert the coolie; when the Rajah is in spiritual want, he will seek for the spiritual peace he has seen in the coolie. The early Church was built upon this principle. The first that were converted were slaves and people of the lower classes, in greater and greater multitudes, until the whole of society was permeated. The Reformation started on this same basis and every revival since. God is always getting His choicest workers out of the most unexpected places. He chooses the weak things of the earth to confound the mighty.

At the several meetings many signified their desire for abounding spiritual life, and not a few persons confessed Christ for the first time. Among the latter was a Jew, and among the former a lady reputed to belong to the Roman Catholic communion. Many natives also testified their faith, and among the children there were some who stood up and blessed the name of Jesus.—*The Christian*, London.

—Sir William Hunter predicts that the aborigines living in India will, within fifty years, be absorbed into either Mohammedanism and Hinduism or Christianity. Looking at the rate at which the Santals, Kols, Bhils and other aborigines are becoming either Christians or Mohammedans or Hindus, I would readily accept Sir William's prediction. But I would venture to predict that of these people the greatest number will be the Christians, a lesser number would be Mohammedans, and the least number Hindus. Hinduism is not a proselytizing religion, while the other two religions are. Already it is seen that there are more thorough Christians among these aboriginal races than Mohammedans, and more Mohammedans than Hindus. This curious fact was recently discovered, that Mohammedans were increasing in India at a rate faster than that at which the population increased.—*Indian Spectator*.

The Dialects of India.—More than 150 languages and dialects are current in India and in British Burmah, with their 256,000,000 of people

and the distinct alphabets of those countries, many of which are very elaborate, outnumber all others in the world. Some forty different alphabets or syllabic systems, each having from 250 to 500 combinations, are used to represent the sounds of 150 languages, and more than 10,000 different signs and types have been elaborated from the original alphabet to represent the fifty simple sounds—all that the combined Indian vernaculars contain. As these simple sounds can not all be represented by the 26 letters of the English alphabet, 24 letters of the English phonetic alphabet are captured and made to do service in this new English phonetic alphabet; and we then have one simple alphabet taking the places of forty or more, and becoming available as the written language of 200,000,000 people who have no written alphabet, because they don't know just how to use one. —*The Bombay Guardian.*

Jerusalem.—A German newspaper, published in Palestine, states that the city of Jerusalem is growing in size and population at a remarkable rate. Its growth is the more surprising because neither its situation nor its trade is favorable to a rapid increase; it lies among a not very fertile group of mountains; it has next to no commerce, and it has no manufactures. Nevertheless, new buildings are rising daily; churches, gardens and institutes of various kinds are filling up the formerly desolate neighborhood to the distance of half an hour's walk beyond the old limits of the city. The Jews are to the front as builders. Their houses spring out of the ground like mushrooms, uniform, ugly, one-storied, plentifully supplied with windows, but with no manner of adornment. The Rothschilds have completed a new hospital. Close beside it there is a new Abyssinian church. The Russians are also great builders. They have erected a new church, consulate, lodging-houses for pilgrims of the Orthodox national churches, and a hospital. Near to the Russian group stands the "German House" for German Roman Catholics, from whose top the German and the Papal flag float side by side. The Russians have also built a high tower upon the Mount of Olives, from whose summit the Mediterranean and the Dead Sea can both be seen. The Greeks and Armenians are also busy builders, but they provide for the bodily rather than the religious demands of the pilgrims. The former build cafès and bazaars and the latter set up shops.

Mohammedanism.—Dr. Post, in an address on "Islam in Western Asia and Africa," says the Eastern, or, as he maintains, the Southern question, instead of being 200 is nearly 4,000 years old. The reverence of Islam's followers for name is marked, God's and the secret of the power of Mohammedanism consists in a tenacious holding on to one God. There are in the Koran many Christian doctrines and ideas, but it is pre-eminently Unitarian; one God, with the human admixture, Mohammed, God's great prophet. Islam has its strength and its weakness; has had its prosperous and adverse days. Among Mohammedans it is a matter of surprise that in Christian lands all are not Christians. In their communities all are looked upon as Islamites. No greater insult can be offered one of them than to say that he has no religion. If one of them swears by his religion and his life, it is regarded as the end of all controversy. The prevailing and educating idea is that every man has a religion. The Mohammedans also insist upon the religious head being the political head, and cannot understand the Protestant theory of the separation of the state and the church. As to the question whether Christianity is spreading faster in Africa than Islam, Dr. Post concedes to Islam a greater rapidity of advance, but holds that it is due, not to the better adaptation of Islam to the negro populations, but because Christian nations have not fully exerted themselves, and also to the existence of those restraining and hindering forces—the liquor traffic and gunpowder. Let these destructive agencies cease and missionaries be sent in sufficient numbers, and Christianity would prove its conquering power and leave her rival far in the background. Dr. Post deprecates the injurious effects of Christian divisions, and pleads for unity of spirit and co-operation on the part of the Church of Jesus Christ, particularly in missionary enterprises and in heathen lands.

Spain.—A Bonfire of Bibles. The Madrid correspondent of the *Daily News* writes: "The Liberal Government tries in vain to enforce the spirit of toleration among the authorities and subjects of his Catholic Majesty. Very recently in Biscay an agent of the Bible Society was attacked and insulted by twenty young Catholic students led by a Jesuit father who excited the lads to take possession of, tear up, and make a pious bonfire of the Bibles, Testaments, and tracts. The Spanish judges after carefully investigating the case declined to send the offenders before the tribunal for the assault and the destruction of the property of the Foreign Bible Society. The students and not the Jesuit father, who was the principle instigator of the outrage, will have to appear before the municipal magistrate, who can only inflict a fine and a few days' arrest even if they are convicted. While this treatment is meted out to foreigners and Protestants, the Spanish courts of justice send journalists to penal servitude for criticising the State religion."

Syria.—H. H. Jessup, D. D., of Beirut, writes, that 46 young men have just completed their course of training in the various educational institutions of that city in connection with our church. Six young men were graduated from the theological seminary, well-equipped for the work of the ministry. Twelve received their diplomas from the college proper, 6 from the medical college, 1 from the department of pharmacy, and 21 completed the course

of instruction in the preparatory department. During the same week the Young Woman's Literary Society held its anniversary. A notable feature in this was the presence of a Mohammedan sheik, who expressed himself as greatly pleased with the society and interested in its success. An unusually large number of Mohammedan sheiks and effends were present at the college commencement, and one of the Mohammedan journals on the next day spoke in the highest terms of the occasion. The British press continues to scatter the leaves of the tree of life. During the first six months of the current year more than 15,000 copies of the Arabic Scriptures were issued, a larger number than ever before in any similar period. Every copy bore the following stamp: "By the permission of the Board of Public Instruction of the Ottoman Empire."—*Church at Home and Abroad.*

United States.—Missions Among the Colored Race. We hear that races do not rise by external helps, but by internal forces. I don't so read history. Where did you get your religion from? From the despised Hebrew race, whom you try to crowd off the piazzas of hotels. Moses, no doubt, had a hooked nose. Where did you get your material civilization from? From the Eastern descendants of Ham, who were settled on the Euphrates in the dawn of history. God always has an eye to world-service when He gives superior endowments. Have you ever thought that the admission that a negro may become a true Christian involves all possibilities of development? Godliness has the promise of the life that now is as well as of that to come. A capacity for religion implies the promise and prophecy of all enlargements. But we make a mistake in urging the undeveloped race to run before they can walk. Don't make the education of the negroes top-heavy. We want more industrial training-schools. The majority of any race must live by manual labor. They have a greater chance to live by work South than North. If you give them the ability to earn good wages and save them, they will by and by build their own universities, and then missionaries of that race will lead Africa to the point where she will shine as a black diamond in the crown of Christ.—*Dr. A. J. F. Behrends, at A. M. A. Annual Meeting.*

III.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D., OF THE "INTERNATIONAL MISSIONARY UNION."

Islam.

I. PRE-MUHAMMADAN ELEMENTS.

A PATIENT and profound study of Muhammadanism reveals, as is commonly known, pre-Muhammadan elements which were incorporated, and are extant, in the Islam of to-day. Further, this study reveals two other facts: first, that Muhammad was not the product of his times; second, that Muhammad is necessary to Muhammadanism. That is to say: "Remove Muhammad and neither Islam nor anything like it comes into existence."

The elements of Islam were present in the times of Muhammad, but they were not conjoined. He appropriated, agglutinated, or crudely assimilated them. Islam is an Arabian gnosticism. It was composed on the central idea of gnosticism, that of making a conglomerate of religious thoughts. Yet Muhammad—Muhammad with his intense individuality, his personality, his peculiar proclivities and appetences, his physical, mental and moral qualities—was necessary to cement these pebbles into a bowlder. There was nothing in the times to demand this agglutination, nothing even in the secret thought of the best people that called for religious revolution, certainly nothing that was at all national that demanded any return to an older and primitive faith. Neither had Arab culture reached a point of development, intellectual, social or moral, that caused it to demand advance, or to ask for something less gross, less offensive than the idolatry extant.

Religious indifferentism and neglect there may have been. Dr. Tielle of the University of Leyden thinks religion was in a deep decline, that but few retained faith in their idols, and these invoked them only as mediators with Allah. The chief gods, he thinks, had neither temples nor priests. Personal and tribal interest only, kept the ancient fetishism alive. But there was no longing for revival or reformation, or for the revelation of someting better. What was the

material, then, out of which Muhammad made Islam?

THE PRE-ISLAMIC ARAB.

No estimate of Muhammadanism is complete that does not include an analysis of the pre-Muhammadan Arab and his times. We can scarcely say "pre-Islamic Arab," for "Islam" and "Muslim" both antedate the prophet Muhammad. Yet this historic technicality being explained we shall speak of Muhammadanism as Islam.

The civilization of the Arabian peninsula, in the midst of which Muhammad was born, was unique. The nomadic Arab had few and simple wants. He fed on milk and dates and half-raw flesh, wrapped his person in a long sheet, and drove in the earth the pegs attached to which was the coarse canvas that constituted his only home. Cattle and camels and slaves were his precious things. His more settled life comprehended tillage and trade; but whether in tent or town the national characteristics were the same.

Frugal of food, rising "while birds reposed within their nests," he never failed of hospitality, and had a curse for himself if he gave "bark-flour" bread while wheat was in store. Kindness to neighbors, succor to prisoners and aid to the helpless were to be accorded before they could be solicited. Clean clothes, perfumed shoes, and hair scented with musk added to his personal attractions, while eloquence, humor and wit were always modified with forbearance. His horsemanship must indicate a childhood apprenticeship, and his bravery be tested with the wolf. Poetry was the vernacular of his daily life. Himself unblushingly licentious, his verse was correspondingly immoral. He gambled at favorite resorts, and sang and danced with female slaves. He robbed without misgiving, and murdered without remorse. He told his fortune by divination, used small stones for charms, and sacrificed a pledged sheep on the fulfillment of his desires. Blood for blood was his measure of justice, and his national code of honor would not allow him to compound with a murderer without becoming an object of contempt. He loved his camel and his horse, and set the one free on the occurrence of various events, and raced with and bet on the other. The only trace of cruelty to either was his custom of tying a camel to the tomb of a deceased friend and suffering it to starve to death. War would arise on trivial cause. Women shouted warriors on in the fray, refusing to be wives if they flinched before the foe.

Wood, Yaghoos, Yaook, and other idols healed their sick, removed the pestilence, sustained their generations and received the people's adoration as they kissed their images, marched round them, or prostrated themselves before them, sacrificed the camel, or offered the first-born of their flocks, and the first fruits of their fields, at their shrines.

Some were Sabeans, worshiping the heavenly bodies and dedicating pagodas to deified planets and fixed stars. Seth and Enoch were their prophets. They prayed seven times a day to avert the malignant and to secure the propitious power of the stars.

Some were atheists, to whom the existence of man was precisely similar to that of plant or other animal. Others were deists, holding to no revelation but what was afforded in rock or river. Some reverenced the Kāba, and built imitations of it. All were superstitious. The air was the soul, and blood the breath; or the soul was an animalcule entering the body at birth and expanding till death, when it screeched around the grave till it was as big as an owl. Demons and evil spirits, good and bad genii, some half body, half spirit, haunted deserts and rivers in fantas-

tic shapes, while others forever unseen uttered prophetic warnings and forecast the future.

Society was of low type. Females were wretched and degraded, and licentiousness was open. The number of wives was unrestricted, and divorce and remarriage were subject to caprice. There was a limit to the period of divorce beyond which remarriage was prohibited, and a man might keep his wife in perpetuated divorce by remarrying her just before the expiration of the limited term, and redivorcing her at once. Daughters were killed at pleasure or buried alive. Women mixed in public assemblies without restriction.

THE STONE AGE SURVIVAL.

Of this pre-Islamic fetishism Muhammad retained the most prominent feature. Mecca is essential to the communal life of Islam. It would disintegrate without it.

What is it, then, that gives Mecca its importance? It is the Kāba and the Kāba alone. And it is the black stone built into it which renders the Kāba of any worth. This has made Mecca a place of pilgrimage from a period long anterior to Muhammad. From "time out of record" Mecca has been a place of pilgrimage from "a circuit of a thousand miles, interrupted only by the sea."

The Kāba has been rebuilt several times. Muhammad found it damaged by a flood and falling into decay, being without a roof and despoiled of some of its treasures, and the remainder insecure. He built it A.D. 605, and it was rebuilt A.D. 1627. The best authorities think it to have been connected with systems of idolatry prevalent in the southern part of the Arabian peninsula. Some have supposed it devoted to Saturn, and it has been the emblem of four different faiths, Hindu, Sabean, Gueber, and Moslem. This "CubeHouse," or Kāba, is called by the Moslems "the house of God." It is forty or fifty feet in height, and fourteen by eighteen paces in extent, inclosed by a wall that is in turn surrounded by a colonnade of three hundred and eighty pillars of marble, granite and porphyry, which support one hundred and two small domes. It has but one door, which is opened but two or three times a year, and is reached by a ladder. It is wholly coated with silver, and has gilt ornaments. Wax candles are burned before it nightly, and perfuming pans of musk and aloes. The water-spout is golden. Veiling the Kāba is a very ancient custom. A covering is stretched over the building; sometimes it is Yemen cloth, sometimes Egyptian linen, sometimes red brocade or even black silk. To furnish this veil is the emblem of Moslem royalty. The Khalif Sultan of Egypt and the Turkish Emperor have furnished it.

About one-third of the distance from the top a band of golden embroidery of Koran texts is placed across the building. Poems, for which prizes have been awarded, are also hung in golden text within the building.

The whole territory about Mecca, five, seven or ten miles distant, is considered sacred. No twig must be cut, no fowl must be killed, within this precinct. Touching this line, the pilgrim must clothe himself in two woolen wrappers, and a pair of scant slippers.

Since the second year of the Moslem era the Kāba has been the prayer-point (Kibleh) for Moslems in all the world. The direction of Mecca is marked in every mosque—in the desert of Africa, on the levels of the Gangetic valley, on the high tables of Central Asia, and in the cities of Turkey. Five times a day, wherever the Moslem spreads his prayer-carpet, he bows with his face toward Mecca.

But remember what has already been said. The *black stone is essential to the Kàba.* It is a fragment of volcanic salts, sprinkled with colored

crystals and varied red felspath upon dark ground like a coal. It may be an aerolite, some say a lava stone. It is bordered all round with a large plate of silver about a foot broad, and is worn uneven by the touch and kiss of pilgrims. The Moslem world is full of traditions concerning it. It was originally white, but became black in the surface by virtue of its continual weeping on account of the sins of men. The tears were as unseen as they were silent, and left the interior of the stone as white as before. Others think the continual touching of the millions of pilgrims has changed its color, as all pilgrims, in marching round the Kāba, either touch it or kiss the finger. Some call it "the right hand of God." It is reputed to be one of the precious stones of Paradise, which came to earth with Adam, and having been preserved miraculously during the flood, was brought back to Mecca by the Angel Gabriel and given to Abraham to build in the Kāba. It is said that it once was stolen and could not be purchased for five thousand pieces of gold, but was afterward restored.

Here is then a survival of a polytheistic "stone age," a symbol of an idolatrous cultus which is appropriated, account for it as we may, by the most fanatical monotheism the world has seen. Destroy this, and you despoil Mecca of that which gives it worth. Strike out Mecca, and where were Islam?

Iconoclastic beyond any body of religionists known, and flaunting the "green banner" as the symbol of hatred to idol-worship, one hundred and seventy-five millions of Islam turn their faces in prayer to a spot which finds its most sacred characteristic in a relic of old Arabian stone worship. Strike this out, we have said, and the Moslem world has no geographical nor communal center.

THE HANYF.

We have little sympathy with the idea that the Hanyf were remnants of the Israelites and that "the belief of Abraham" and the traditions and usages which Muhammad adopted at Mecca were Israelitish, and not heathen. Yet we must recognize the Hanyf as another Muhammadan element here asserting itself before Muhammad appeared. They had early taken the name *Moslem*, the believer, from the root *Islam*, "submission." They claimed to be blindly submissive to the commands of God, according to their name. What they were besides is the subject of widely divergent opinion: A sect, say some, which arose under the influence of the Arabian religions in protest against idol-worship and low morals; a remnant of the Israelites, say others, who made their way into Arabia in the times of David and again in the days of Nebuchadnezzar. It might seem at first glance of little import who or what they were, but it is not so. The question whether Muhammadanism was merely a natural and national reformation is involved in this, in part, as a primary question. Was there already a revolt in the heart of the people against the abuses of idolatry? Had Arab culture reached a stage where the secret thought of the best people demanded something purer, less gross, less offensive; a simpler, truer recognition of God and ethical goodness?

Judaism and Christianity had contributed to the Arab stock of ideas those of revelation and the moral government of God, and had intensified at least, the doctrine of the unity of God, even if we suppose that, underlying this Arabian polytheism there was the apprehension of it all the while.

Was Muhammadanism simply a return to the primitive faith, as Confucianism was to the primitive doctrine for which the Arab mind was ready, or which, in fact, was evolved by the national heart and

mind, and which Muhammad simply represented. Would the reformation have come without him? We have already said we think not. Muhammad was not the product of his times. Hanyfism had assumed no such proportions, had found no such expression, as to indicate a national revolt against the religious usages and thought of the times. It was not a religion, not "a fixed doctrine," not an "organized worship." It wanted divine sanction, it had no prophet. It needed Muhammad. Kuenen fairly puts our thought, when he says, as already quoted, "remove Muhammad and neither Islam nor anything like it comes into existence."

True, it is claimed that, denying this, it is just as difficult to account for Muhammad. How should he have discerned the short-comings of this national religion? He was a "Semite of the Semites," and the "keynote of Semitic piety is submission to the Divine power," but was this intensified Semitic tendency to recognize the unity of God enough to explain Muhammad? This we shall never know. The historic fact of his association with Judaism and a perverted Christianity come in as factors to prevent a solution on any hypothesis which omits to recognize them. But let all these be given quantities, and they do not account for the rise and development of Islam without Muhammad.

(*Concluded in next number.*)

The Character of the Chinese.

BY REV. J. H. ROBERTS, KALGAN, CHINA.

(*Concluded from last issue, p.* 142.)

BUT the great vice of China is the use of opium. The poppy is the plant from which opium comes. In July the fields are bright with its blossoms. As soon as the seed-pod is fully formed, but before it is ripe, the farmer cuts around and around the pod with a knife, and collects the juice that comes out in a little tin mug. This juice, when boiled till it is a thick paste, is opium. To smoke opium is slow suicide. To eat or drink it, as some do, is more rapid suicide. While it does not make one quarrel and fight as liquor does, it is harder to leave off, and brings one surely though slowly to an untimely grave. The victim's body becomes weakened and emaciated, his will becomes enslaved, and even his conscience seems to be destroyed. When he has used up all his money and cannot borrow more, he is sure to steal to get money to buy opium. Men who once were rich and strong and well educated are made poor and weak and thoroughly vile. The people express their horror at the sight by calling them "opium devils." In Kalgan, a city of nearly 100,000 inhabitants, more than half of the men smoke opium. In farming communities only one or two out of ten smoke it. In Kui Hua Ch'ing, a large city west of Kalgan, almost every one smokes it. It is impossible to reform without medical help, and many of those who reform go back to their vice again. Over thirty-five million dollars' worth of opium is imported in a year, and the Chinese themselves raise twice as much as they import. For a few years past food was dear at Kalgan, and it was feared that there would be a famine. An abundance of rain in 1886 made food cheap again. But prices were so low that the farmers could not make money. The result was that they raised more opium in 1887 than ever before. What an awful state of things! If they have less rain, they have less food; if they have more rain, they raise more poison! Though its awful effects are well known, the use of the drug is increasing. It exhausts the soil, impoverishes the nation, enfeebles the army, corrupts the magistrates, brings unspeakable sufferings upon the innocent wives and children of its victims, and kills two or three million people each year. A physician in China says: "Of all narcotics

used by the human race, opium is, on the whole, the most pernicious. It not only injures the physical system, but has a peculiar effect upon the brain, perverting the moral sensibilities, and permanently confusing, in the patient's mind, the distinctions between right and wrong, truth and falsehood." Thus opium deadens its victim to all appeals and makes him unable to respond to Christian truth and friendly pleading.

In view of all these facts, is it not evident that the Chinese need the gospel? Their good traits of character are perverted by their many sins. Anger and lying, cheating and stealing, wine-drinking and gambling, obscenity and lasciviousness, malice, revenge, cruelty, and opium-smoking have defaced the fair image of God, in which they were created, and have reduced them to a most deplorable state of degradation and misery. They need—oh, how greatly they need—the forgiving mercy of God and the compassion and help of all true Christians!

Thirdly, I must tell you briefly their character as redeemed by Christ, and what has been done for them already. The gospel bears fruit among them, as it does in all the world. Their repentance and faith are proved to be sincere by the change that takes place in their lives. One of our native preachers was once addicted to gambling, and another used opium, but both have lived irreproachable Christian lives for many years. The converts destroy their idols, study the Bible, learn to sing and pray, and testify for Christ among their neighbors and friends. They are generally truthful and honest, in which respects they are very different from the heathen. We find that Christian servants do not cheat us, nor steal our goods, as heathen servants do. The members of our church have a good reputation for paying up their debts; whereas the heathen have to be dunned repeatedly, and always avoid paying if they possibly can. Christian faith, in greater or less degree, frees the converts from superstition and from the fear of death. They all endure more or less of persecution. Unworthy ones have been excommunicated. So that, between persecution on the one side and church discipline on the other, the sincerity of the Christians has been fully tested. In the south of China at a few points the gospel has been preached for about forty-five years, and the churches number several thousands of communicants. In the northern half of the country the work was begun twenty-seven years ago by one missionary, and now there are about a hundred ordained missionaries, and perhaps two hundred lady assistants, and about three thousand converts. The Bible has been translated into the book language and into all the principal dialects of the spoken language. Gospels and tracts have been sold in great numbers throughout the empire.

At the end of 1887 there were 38 missionary societies represented in China by 1,030 missionaries, of whom 489 were men and 221 were single ladies. There were 175 native ordained ministers and 1,316 unordained helpers, 32,260 communicants, and 13,777 pupils in schools, and the contributions by native Christians amounted to $38,236.70. The increase over the preceding year was, of missionaries, including men and women, 111, or over 11 per cent.; of communicants, 4,260, or over 12½ per cent.; and of contributions, $19,862.14, or over 100 per cent. Last year the Chinese Christians, in their extreme poverty, doubled their contributions to every benevolent work. Do not they set a noble example to their brethren in this more favored land?

It requires great moral courage for a Chinaman who believes the gospel to openly confess it. He is looked

upon with contempt for following the foreigners. He is despised for his atheism in not worshiping the gods of his fathers, and for impiety in not worshiping his ancestors. He is believed to be a willing tool of political agents from foreign countries, joining in a plot for the injury of his native land. He is sure to be reviled and persecuted, and it is wonderful that our Chinese brethren have so great a degree of patience and faithfulness. Farmers who become Christians find it impossible to rent land to till. No one will rent to them, because they will not pay taxes to the heathen temples. If they till their own land, the refusal to pay those taxes arouses persecution against them. If an apprentice is converted he loses employment, and if a shopkeeper is converted he loses patronage. You will see that our Chinese Christians have a heavy cross to bear. They prove their sincerity, and deserve our prayers and our help.

Such are the people in "the land of Sinim": with many good traits, commanding our respect and even admiration, but depraved by their sins and helpless in their moral ruin, yet believing our message and being truly converted in such numbers that we may well "thank God and take courage."

One word more as to their sinful character. It is positive, not negative; not a mere absence of good motives and feelings, but a great combination of evil ones. It is sin against light, though not against the gospel light. The knowledge of right and wrong, which God has given to them and to all men, is a great light. They know that it is wrong to lie and revile and steal and fight and cheat. They are condemned by their own consciences. The Bible says that those who do such things are under the wrath of God, and are doomed to an awful punishment. We know that the only way in which they can be saved is by faith in the Lord Jesus Christ. In a long and intimate acquaintance with the Chinese one does not find one person who without the gospel has come to love what God loves, and to hate what He hates. They themselves say that a holy man is not seen oftener than once in five hundred years; and by a holy man they mean one who, like Confucius, could readily tell a lie. How exactly does the character of the Chinese correspond with the words of Holy Scripture: "There is none righteous, no, not one. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." God grant that His truth may be proclaimed throughout China, and that the other words of Scripture may soon be fulfilled: "that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

The Habitations of Cruelty.

THE *North China Herald* somewhat recently narrated the punishments which were inflicted at the Che-hsien's jail, on some prisoners brought before him. We need not recite the points of the case, as these punishments are not uncommon. The *Herald* quotes from the *Hupao*, and says:

"The Che-hsien thereupon ordered the leader to receive 1,000 blows with the rattan and 1,000 with the bamboo; a second man 1,000 with the bamboo and 2,000 with the rattan; a third 1,000 with the bamboo and the fourth 2,000 with the rattan. These punishments were inflicted in the court-yard, and in addition the foot of the chief was placed on a stone and he received thirty-three blows with an iron hammer on the ankle; and the second, who had flogged the new prisoner and his friend, got fifty blows with the same hammer on the ankle. Both men's ankles were broken, and the men fainted under the punishment. The other two were kept kneeling during this time. This took place between five and six o'clock in the afternoon, and it is said that the men whose ankles had been thus hammered were insensible until nine o'clock. Three of the

men were placed in cages, and yesterday morning the leader, who could not walk, was carried before the magistrate, who is preparing a special cell for his detention. The leader is, we are informed, the same man who was put in a cage in the city to be starved to death a few months ago. The above punishments were, the Chinese say, inflicted by orders of the superior officials at Soochow. No doubt all the men were thorough-paced rascals, and their chief, or leader, had not only broken every law that it suited him to break, but had made his authorities ridiculous by setting them at defiance. Nevertheless the sentences on them were barbarous in the extreme. It does not matter that the men were probably able to obtain some mitigation of the severity of their punishment by bribing the executioners to lay the blows on lightly, and that therefore they did not suffer much from the bamboo and rattan. It is the iniquity of the punishment which foreign nations will bear in mind when considering Chinese claims to be on an equality with them."

Turning from China to Africa, we find in *The African Times* of Nov. 5 the following:

"Last September a section of the Ogoni tribe, once a powerful people but now split up into factions, appealed to the king and chiefs of Okrika to intervene in a dispute between themselves and another faction. This quarrel originated at the oil markets, which it is to the interest of the Okrikans, as middlemen, to keep open and free. The Okrikans sided with the appellants, and warned their opponents that in the event of hostilities they would assist them and put a stop to the feud. The warning was without effect, and the hostile Ogonis attacked the allies of the Okrikans while they were returning from the markets, killing a chief and taking a number of prisoners and a quantity of property. The Okrikans, on being informed of this raid, planned with their friends a terrible scheme of revenge, which they proceeded at once to carry into effect. Under the pretext of an invitation to a friendly palaver for the purpose of settling the differences between the parties, the Ogonis concerned in the attack, accompanied by eighty of their chiefs, were treacherously lured into a trap, captured, and taken to Okrika, where they were butchered and eaten. The reports received as to the condition of the town during the tragedy are too revolting for publication. Mangled remains and remnants of human beings were strewn in all directions, while mutilated bodies were observed floating down the Bonny river. After the capture of the party invited to the palaver, a raid was made upon the virtually undefended villages whence they came, and the result was further atrocities. It is difficult to estimate the number of killed and eaten, but reports to hand put the number at 150."

But now comes the rub. What we have been quoting is about non-Christian lands. We venture, with deepening shame, to refer to our Alaska possessions. The following quotation from the New York *World*, of a part of a letter written to that journal by Mrs. Voorhies, a well-known lady of New York city, is simply startling:

"In all that country there is no law—there can be no restraint—and the lowest animal passions of the rough miners, trappers, hunters, soldiers, and sailors rage unchecked. The Indian woman is considered the lawful spoil of these men. They steal them if they can; if not, they buy them from their parents for a knife, a jug of rum, or a string of beads. If these considerations do not weigh, then they make the old people drunk and carry off the girl. A miner will come and dicker for a child of fourteen, and bear her off shrieking with terror. She becomes the slave of the whole camp, and is finally sent back to her people to die. A lady with whom I talked of these horrors at Sitka told me of a case which had come under her own observation, so she could vouch for its truth in every revolting particular. This lady, by the way, is the first white woman who ever went to Alaska. Of course there may have been some Russian women there before, but I mean the first woman from our country or England.

"Well, she knew of a little girl having been carried off forcibly by some soldiers, and one day, a few months after, an Indian woman came to her exhibiting signs of great grief, and begged the white mother, as she called this lady, to go and look at her daughter, who was dying. The lady went to the place where the girl lay on the ground, a mass of rags, filth, and corruption. She had been returned to her people by her captors to whom she was no longer useful. Such horror is felt by the Indians at the approach of any one afflicted as she was, that they avoided the victim as though she was plague-stricken. In the case of this poor child, who was only fifteen years of age, they had built a stockade about the place where she lay, completely inclosing her. A small aperture had been left on one side close to the ground, through which food and water were thrust to her. The 'white mother' crawled through this hole to reach the sufferer, and did what was in her power for the wretched young creature. One ear was entirely gone, and the girl's face horribly disfigured. Because she had been kidnapped by soldiers, the brave white lady sent word to the garrison that they must give medical aid. A physician came, through whose efforts the child's life was saved."

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

Evangelization of Cities. In addition to Dr. Sherwood's article, we give simply a few hints in the form of paragraphs and notes.

1. *The Modern Decadence.* "There is a picture in the Luxembourg Gallery at Paris, the 'Decadence of the Romans,' which made the fame and fortune of Couture, the painter. It represents an orgie in the court of a temple during the last days of Rome. A swarm of revelers occupy the middle of the picture, wreathed in elaborate intricacy of luxurious posture, men and women intermingled; their faces, in which the old Roman fire scarcely flickers, brutalized with excess of every kind; their heads of disheveled hair bound with coronals of leaves, while from goblets of an antique grace they drain the fiery torrent which is destroying them. Around the bacchanalian feast stand lofty upon pedestals the statues of old Rome, looking with marble calmness and the severity of a rebuke beyond words upon the revelers. A youth of boyish grace, a wreath woven in his tangled hair, and with red and drowsy eyes, sits listless from drunkenness and proffering a dripping goblet to the marble mouth of the statue. In the corner of the picture, as if just quitting the court—Rome finally departing—is a group of Romans with care-worn brows, and hands raised to their faces in melancholy meditation. In the very foreground of the picture, which is painted with all the sumptuous splendor of Venetian art, is a stately vase, around which hangs a festoon of gorgeous flowers, its end dragging upon the pavement. In the background, between the columns, smiles the blue sky of Italy, the only thing Italian not deteriorated by time. The careful student of this picture, if he has been long in Paris, is some day startled by detecting, especially in the faces of the women represented, a surprising likeness to the women of Paris, and perceives with a thrill of dismay that the models for this picture of decadent human nature are furnished by the very city in which he lives."—*Putnam's Monthly, Feb.*, 1853.

Cities have always been the Citadels both of sin and of the Christian faith. "They were the first points of assault by primitive Christianity. They have ever determined, by their attitude toward religion, the position of nations and the destiny of men. It is therefore not strange that when Christ sent out His apostles to convert the world, He should have bidden them to begin their operations at the ecclesiastical capital of their native land. This law has never been changed. The spirit of our age, the trend of civilization, the pressing necessities of the world, the manifest exigencies and perils of the times, all combine to urge more and more faithful obedience to the Master's law and conformity to His method. Nothing has so marked the growth of America as the extraordinary development of our principal cities." They expand with marvelous rapidity. There is an unceasing activity in building operations all along the margins of their population. The drift is continually outward. In many the population doubles within a few decades, and the per cent. of increase is probably more rapid to-day than ever before. How shall we meet the obligations which these facts lay upon us?

Protection against Rum. Rockford, Ill., proposes a "Home Protection League," for the suppression of the dram-shop and the saloon; to pursue constantly, vigorously and persistently "the absolute overthrow of the dram-shop and beer-saloon." Entirely non-partisan, and free from alliances with any and every political party, it has but one

foe—the saloon. It proclaims hostility to that as its one object, and it invites all who sympathize with this purpose to join.

The Question of Free Churches. At the thirteenth annual meeting of the "Free and Open Church Association," held in Boston lately, the report for the year showed the membership to be nearly 100 clergymen and about 60 laymen. The object is to promote the free-church idea; to do away with all pew-rents, and all distinctions on account of wealth, so far as the sanctuary is concerned. Already nearly or quite one-half of all the clergymen in the diocese of Massachusetts give the movement their cordial support. We notice that Dr. Parkhurst of New York has publicly declared his adhesion to the system of free pews as one method of promoting access to the common people.

Paganism in our Cities. There is a Buddhist temple in New York city. "This temple, which makes no pretensions as an edifice, is located at No. 10 Nassau street. It is concealed from the curiosity and access of the 'profane,' by a shop, or office, in front, through which the initiated must pass to enter the sacred shrine. This is said to be duly equipped with an idol, with rare mystic paintings, and with a sacred oracular crystal. The walls of the temple are enriched with twenty-five memorial shields, each bearing some legends in Sanscrit, these being donated by the twenty-five Theosophical Societies of the United States. It is no Chinese Joss house, but a high-toned sacred resort, where the cultured in occult religion meet at stated times each month for worship, meditation, and training 'in the mysteries.'" The *Presbyterian Observer* adds: "It is probable that Col. Olcott and Madame Blavatsky are in this place, as it has become most too warm for them in India. One of the stories of the Colonel's Buddhist conversion was that the Buddhists in a temple in Southern India allowed the great American theosophist to plant a tree inside the sacred inclosure commemorative of his conversion, and to enter the temple to worship. But as soon as he was gone they cleaned the temple from his unholy contact with the excrement of a cow, burned to smoke out his defilements." While we talk about the evangelization of cities, the danger is that the foreign faiths will heathenize us completely.

Why Churches are Empty. Rev. Dr. Huntington, rector of Grace Church, New York, thinks the following are among the causes to which the emptiness of churches seems attributable. "1. Unsettlement of the public mind with respect to the first principles of religion, mainly occasioned by large, undigested masses of new knowledge supposed to be irreconcilable with the Christian creed. 2. The unexampled material prosperity of the country, whereby men's thoughts are turned away from spiritual things. 3. The reluctance of young men of promise to enter the Christian ministry. 4. The failure on the part of Protestant Christians to compose their differences and to achieve visible unity. There is little complaint of empty churches among Roman Catholics. 5. The Sunday newspaper. 6. The Sunday opening of club-houses. 7. Saturday night social entertainments carried to the edge of Sunday. Some of the above causes are remediable, but the greater number of them are as little within the reach of human effort as is the movement of the tides."

CAN THE MASSES BE REACHED?

There is no insuperable difficulty in the way of approach and even assimilation between the highest and the lowest classes of society, provided there is a will to reach men and an adaptation of means to ends. Much of the mutual antagonism is due to a simple lack of acquaintance. Points of contact will become points

of attraction or of repulsion, according as the contact is or is not *sympathetic*. Habits of selfish isolation, the culture of our "affinities," the habit of consulting our own refined tastes, comfort, and gratification, will lead us to avoid all unnecessary contact with those who occupy a lower social stratum, and will make points of necessary contact points of repulsion. But when there is voluntary and kindly approach we always discover something that is a basis for sympathy and love.

The secret charm of the gospel of Christ is that it inspires, not simply the love of complacence, but the love of benevolence. The true disciple loves not for the lovely and lovable qualities already seen and developed, but for the sake of what may *be* developed. And so, in the most repulsive object, love sees a field for celestial blooms. The stagnant marsh brings forth the white and fragrant water lily, and the desert becomes the garden of the Lord.

THE subjects assigned to this month are Mexico, Central America, West Indies, and Evangelization in the Cities. We refer our readers to Vol. 1, New Series, p. 224–226, where the main facts as to Mexico are set forth. Much other valuable matter is presented in the same volume. See copious index. The editors earnestly hope that every student of missions will avail himself of the bound volume for 1888, which he will find an encyclopedia of missions.

MEXICO.

In 1882 its area was computed at 743,948 square miles, and its population at about 10,500,000. It consists of 30 States, of which the largest are Chihuahua, Sonora, Coahuila, Durango; and the most populous are Ialisco, Guanajuato, Mihoacan, Oaxaca, Puebla and Mexico, all of which contain upward of 700,000. In 1882 Mexico had 23 towns containing over 8,000, the City of Mexico being much the largest, with 300,000. The army consists, on a war-footing, of 165,000 officers and men. The navy is small, having five gunboats. Mexico's exports are minerals and metals; precious woods, especially mahogany and dye-woods; coffee and cocoa, vanilla, tobacco, cochineal, drugs, cattle, etc.

Proximity to our own country forbids us to regard Mexico with indifference. At our very doors, our nearest neighbor, her elevation and evangelization touch not only our duty but our interest. The great variety and richness of her fauna and flora; the possibility of finding almost any desired climatic conditions within a small range of territory; the beauty of her scenery, constituting a modern occidental paradise—all these considerations make Mexico a country of supreme importance to the United States.

There is sure to be contact and commerce between these two neighbors. As facilities of travel increase, this favored land will throng not only with visitors but residents from our republic. If we do not raise her moral and spiritual state, she will lower our own. Self-protection demands that we send to our Mexican neighbors the gospel in its purity.

The papacy in its worst form rules in Mexico, though in 1873 church and state were separated, and Congress precluded from passage of laws either establishing or prohibiting any religion. Marriage was made a civil contract; slavery abolished, and a severe blow struck against the monastic orders and religious establishments, and in favor of public education. In 1884 there were about 9,000 public elementary schools, with 500,000 pupils, and about 140 for higher education, with 17,200 pupils, and that year the Government grant for educational purposes was $3,000,000 and upward.

These were rapid steps—strides in advance, in fact too rapid for the ignorance and superstition of the peo-

ple. Reaction was inevitable, and the laws passed in a previous decade are in danger of becoming a dead letter. The priests, who see the scepter passing out of their hands, are making desperate efforts to retain their influence and recover lost ground. But the danger is now that in this reaction the people will swing away from all religious moorings, and plunge like France in 1789 into an atheistic revolution.

As we have said, papacy in its moral form dominates Mexico and Central and South America. The religion has been nominally Roman Catholic, with a mixture of Toltec and Aztec superstitions and idolatrous relics, and utter ignorance of the Scriptures, together with most shocking immorality. Many of the people not only have no copy of the Bible but do not know how it differs from a prayer-book! The better features of Catholicism, such as may be found among the more intelligent adherents of the Romish Church in France and Austria, are not found among Mexicans, while all the worst features—abject ignorance, servile bondage to superstition, empty and meaningless forms, the despotic confessional, the tyrannical and licentious priesthood, corrupt monastic institutions, an enriched clergy and an impoverished people—these are prominent characteristics of the Mexican Church. The people are enough awake to be conscious of their religious enslavement, and sufficiently aroused to seek deliverance; but the risk is that in breaking their present bonds they will run riot in free thinking and scorn all religious obligations, becoming churchless, creedless, Christless.

Now is the time to enter Mexico with the gospel. But we are doing almost nothing. In 1887, Rev. John W. Butler reported 10 Protestant denominations in the field, with 16 missions, 105 ordained ministers, 100 unordained, 180 other workers, 85 church edifices and 265 hired halls, 350 congregations, 18,000 church members, and about twice that number of adherents, 180 Sunday-schools with 6,000 scholars, 110 day schools with 4,500 scholars, 3 theological seminaries with 50 students, and 8 evangelical presses and 8 evangelical papers. But what is a total force of less than 400 Christian workers in a population of ten and a half millions? Every worker must care on the average for 26,250 souls! And yet Bishop Hurst of the M. E. Church, after two months spent in Mexico, wrote from El Paso in March, 1887:

"As a proof of the readiness of the Indians of Mexico for Protestantism, I may say that the local authorities have given us temporary use of the Roman Catholic church, where our missionary preaches every Sunday, and in another town the authorities are arranging to give us outright another Catholic church. The bolts are all broken and the doors wide open for Protestant work among all the 32 races of Mexican Indians. President Diaz informed us in person that if any of our missionaries were threatened, we should immediately telegraph him, and troops would be furnished for their safety."

TEXTS AND THEMES.

The Gospel Preached to the Poor.—Luke vii: 22.—The last great sign of Messiahship—the grandest moral miracle. For this Christ was specially anointed, iv: 18.

This is not a class distinction, even though in favor of the poor. The poor represent here the most numerous, needy, and neglected; hence, the best representatives of humanity at large.

Society drifts toward patronage of rich, wise, great. Christ the only teacher who treated the *soul of man* as the only great thing in man.

I. The church is truly Christian only so far as she follows in His footsteps.

The great question of our day is the evangelization of the masses of the people. One-half of the community are non-church goers. Their material and moral condition only makes our duty more imperative. We must go out into alleys as well as avenues, hedges as well as highways, and compel them to come in. It pays, every way, to preach the gospel to the poor.

The largest harvests are gathered from such preaching. When brought into effective contact with the gospel the poor prove the more susceptible to it.

II. Conditions of effective preaching to the poor.

1. Simplicity of thought, word, and illustration. If anything ought to be plain it is the gospel. Preaching should be comprehensive—embracing the whole gospel, and comprehensible—easy to be understood.

2. Sincerity. We must first ourselves thoroughly believe and be affected by the truth. Lyman Beecher said: "Eloquence is logic on fire." Every preacher ought to be the gospel on fire. All trifling sensationalism, etc., is ultimately fatal to pulpit power because it impairs the impression of the preacher's sincerity. The grace of feeling is the gift of God. Old theologians wrote of "*donum lachrymarum*."

3. Sympathy, both rhetorical and popular. Rhetorical sympathy brings the preacher into accord with his theme, hearer, and occasion. Popular sympathy brings his heart into contact with the heart of humanity. It abates fastidious tastes, prevents a perfunctory discharge of duty and social seclusion and separation from the great mass of the people. F. W. Robertson said his *tastes* were with the aristocracy, but his *principles* were with the mob. To a spiritual preacher "not man's merit, but his misery, is the magnet" that draws him toward all men.

SUGGESTIVE PARAGRAPHS.

SIR HUMPREY DAVY once said, "Of all my discoveries the greatest was Michael Faraday." A church in Scotland gained but a single member in a twelvemonth. But the single member was David Livingstone.

Harriet Newell, dying before any heathen had listened to her voice, has been a ministering angel to the mission cause ever since. Within one year she was a wife, a mother, a missionary, and a saint. She buried her heart with her child, on the Isle of France, aud then was buried by her baby's side. Her life had failed, she thought. She knew not. If we do the very best we can, even though it be but little, God will not allow its influence to be lost.

Church Habits have much to do with success in evangelism.

1. A habit of accepting her mission to preach the gospel to all men, and disposing all things with reference to that divine purpose. From the hour of organization—from conception of the idea of a new church, in all arrangements looking to pastor, site for building, details of structure, administration, etc., everything should have in view reaching the people to save souls. We must not invest any "consecrated building" with a false sanctity. The only "temple" or "church" known to the New Testament is the body of believers. Our permanent model is not the temple but the synagogue, a place of assembly free from rigid, frigid lines of separation and a cumbrous ceremonial. And *any place* is to be preferred for purposes of such assembly where the greatest number can be reached and saved.

2. A habit of making even the poorest feel at home. The oftener the people can be got into the church building by any legitimate means or attraction the better. To connect the edifice with homelike associations and frequent gatherings makes it attractive. Hence all popular meetings on temperance, philanthropic and benevolent work, and for innocent recreation and entertainment, help to run the stream of popular life through the church as a channel, and a stream will naturally flow in its usual channel. People who go to a church-building through the week will naturally go there on the Sabbath. But if shut doors compel them to find some other place every other day, why should open doors on Sunday find them thronging the place of prayer?

3. A habit of power in preaching and praying and working for God. It was the popular expectation of some wonderful display of miraculous power that drew the people in throngs to meet Christ on His triumphal entry. Jno. xii: 18. A church which is wont to be filled with the power of God draws the people, because they *expect* great things. The lame and sick will crowd the porches of Bethesda because they are looking for the angel of healing to trouble the waters. Hence the ultimate secret of all church power is prevailing prayer.

Robert Murray McCheyne's tomb in old Dundee reminds us of the fact that a missionary spirit will find abundant Christ-like work to do anywhere. Here is a touching account of his last service:

He had been visiting in the fever-stricken dens of Dundee. Typhus fever had laid hold of him; but, ignorant of the cause of the languor and pain which oppressed him, he had gone to celebrate a marriage, and remained for the entertainment which followed. Some were there who were no friends to his faithful preaching and thought that his grave manner was due to pietism and not to illness. So one of them said, "See now if I cannot tease your minister." So saying, she sent a little girl of nine years to Mr. McCheyne with a marriage favor and a bouquet. When the child approached him he brightened up. "Will you put this on?" said she. "Yes, if you will show me how." When it was all arranged, he said: "I have done what you asked me. Will you listen while I tell you a story?" So he began to tell her the "sweet story of old." Very soon six other little girls gathered round and listened with upturned faces while he told them how the Lord Jesus had come down from heaven to earth, had lived and loved on earth, and then died to save sinners. When he had finished, he laid his hand on the head of each child and asked God's blessing on her. Soon after he said he felt so ill he must retire. He went home to his bed, and in a few days he was with the Lord.

V.—PROGRESS AND RESULTS OF MISSIONS: MONTHLY BULLETIN.

Africa.—The Universities Mission has received the following cable message from Zanzibar: "Sunday, 10:36. Bishop Smythies safe at Mkuzi. All the ladies, Revs. Wallace and Maxwell, and Mr. Coggan have come down to Zanzibar." The secretary of the mission explains that the political disturbances on the coast have obliged the mission to suspend its work on the mainland, that while the ladies have been withdrawn to the Island of Zanzibar, none of the mainland stations have been abandoned, and the work of the mission is still carried on. The British Consul-General at Zanzibar has issued a stringent proclamation, warning British subjects of the penalties incurred by their making illegal contracts with slave-owners for the employment of slave labor. Great Britain and Germany having invited Portugal to co-operate in the blockade, two vessels have been ordered to reinforce the Portuguese squadron on the East African Coast. The French Government, however, declines to permit a search for slaves, but only for arms, on board vessels carrying the French flag.

—**Bishop William Taylor**, now in his 68th year, left New York for a second four years' sojourn in Africa, December 1. Notwithstanding his age, he plunges into the wilds to accomplish a work sufficient to tax the physical energies of the strongest man, thirty years younger. Fevers, perils from the natives, a burning equatorial sun—these have no terrors for him. He is "moving out on the high lines of human impossibilities, trusting alone in Him with whom all things are possible," and he is strong in faith for the conversion of the heathen millions of the "Dark Continent." He was to preside over the annual Conference of the African Methodist Episcopal Church, at Greenville, Liberia, on January 10.

—**The Times correspondent at Zanzibar** telegraphs: "At the Church Missionary Society's Station of Rabai a very remarkable sight was witnessed on New Year's Day, when Mr. Mackenzie, before an immense concourse of people, presented papers of freedom to many hundreds of runaway slaves, for whose unconditional redemption he had amicably arranged with their owners. This philanthropic measure has had an extraordinarily widespread and beneficial effect on all classes."—*The Record*, London.

—**Eastern Africa** is in a ferment. The efforts to stop the slave trade between Africa and Asia has roused the Arab slave dealers to the fiercest anger, and they are using every means in their power to destroy European influence. Commercial and missionary stations have been destroyed, and several Europeans killed. The result will undoubtedly be the extinction of the slave trade, and the opening of the country to the free progress of commerce and missions.

—**A new mission** is to be started on the Upper Congo among the large and intelligent Balolo tribes. Eight thousand dollars is subscribed in Great Britain to begin the work, which is to be under the direction of young Dr. Guinness.

Belgium.—Evangelical Society of Belgium. We call particular attention to the following extract from the preface to the report for the year ending 30th June last: "This year, that of our Jubilee, has been marked by abundant blessings, of which this is one. More than 500 new members, all Roman Catholics or infidels, have been added to our church. In many cases facts show that their public profession was preceded by real conversion and a change of life. No new station was added during the year, our funds preventing it. This causes us much cencern."

Brazil.—The opportunity for Christian missions in Brazil, says the *Presbyterian Observer*, is very extraordinary. The people are without confidence in the Romish priests. The attitude of the Brazilian mind, high and low, is largely either of disgust or indifference. Everywhere the Protestant evangelist can have an assembly at a few hours' notice. Everywhere he can have a nucleus of a church after a little loving and right teaching of the truth. A hundred additional missionaries could be set to work at once.

China.—The Synod of China met at Tungchow, September 13th; in attendance 29 ministers and 9 elders. Of the ministers present 20 were missionaries and 9 natives. The elders were all natives. There are now on the various church rolls 3,632 communicants. Additions since last Synod, 1,981; expulsions, 560; deaths, 292. The churches number 42 and the ministers 61, of whom 23 are natives and 38 foreign missionaries. Besides these, there are 8 licentiates, who do regular work as preachers. The day schools have 1,358 pupils, and the boarding-schools 643 pupils, making a total of 2,001 in these Christian schools. Total contributions for the five years, $6,695.15. Resolutions looking toward a union of the different Presbyterian churches in China were unanimously adopted.

—**The China Inland Mission** records, as the most striking feature of the past year, the arrival of successive parties of "the Hundred," each reporting souls won for Christ, backsliders restored, or believers quickened on the voyage. Fourteen new stations were opened in the year, making 64 stations in all. In no province has there been more decided advance than in Shansi. The number of converts baptized in the year was 308.

—**The An-ting Hospital**, connected with the

Presbyterian Mission at Pekin, is an illustration of the importance and the economy of this branch of mission work. It has two dispensaries, at which the total attendance has been 18,333. The hospital has received 322 in-patients, who have been treated for all sorts of diseases and accidents; of these 87 were treated for the opium habit. This work ought to be greatly extended among the large towns, as nothing else so attracts the admiration and gratitude of the Chinese.

—A recent letter from the President of the Christian College in Canton, Rev. A. P. Happer, D.D., says that the purchase of ground for the building is impossible at present, owing to the strong anti-foreign feeling of the Viceroy Chang, due to the passage of the Exclusion Act by the United States. This Viceroy is one of the most powerful officials in China, and the rejection of the new treaty was largely due to his efforts and influence. Hampered as the work is, the instruction is carried on faithfully, and much progress is being made.

—The latest news received from China is that a recent issue of the Chinese *Times* contained a communication from a Chinese official residing in Peking, which probably foreshadows the course to be adopted by China at an early day toward this country as a result of our recent legislation against its people. This communication states very positively, that should the obnoxious provisions of that legislation continue to be enforced, China can pursue but one course consistently with her self-respect and dignity as a nation. They will compel her to consider whether the time has not come to abrogate all existing treaties with the United States, recall all her subjects now in this country, expel from China all our citizens now residing there, and terminate all relations and intercourse with us of a commercial or diplomatic character. This course would involve a disastrous interruption to our missionary work in China, and perhaps occasional violence to the Christianized Chinese, if not to the missionaries themselves.

—When Dr. S. Wells Williams arrived in Canton in 1833, there was only one Chinese convert, and the penalty for teaching foreigners the Chinese language was death. Now there are 33,000 converts.

England.—Real Munificence. Great generosity is often ascribed to those who give large sums without regard to the amount of property which they possess, but sometimes more real benevolence is shown in giving $10 than $10,000: it depends on what relation the gift bears to the giver's prosperity. *The National Baptist* calls attention to the following:

"At the late annual meeting of the Baptist Missionary Society of Great Britain, Rev. F. B. Meyer mentioned these instances which came under his notice: A governess earns £100 a year, and gives away one-half; a person whose income is £2,000 lives on £200, and gives away £1,800; another who earns £1,500 lives on £100, and gives away £1,400; another whose income is £8,000 lives on £250, and gives away £7,750. The latter gives back to God $31 out of every $32 received. As we read these things we begin to get some idea of what is munificence."

—There are at the present moment 110 students under training in the East London Institute for Home and Foreign Missions—the largest number reached since its establishment in 1873.

—The annual summary of contributions to foreign mission work, just completed by Canon Scott Robertson, shows that for 1887 the sum given by religious bodies in the British Isles was £1,228,759. Of this total the sum of £461,236 was given through Church of England societies; £187,048 through joint societies of Churchmen and Nonconformists; £367,115 through Nonconformist societies in England and Wales; £202,940 through Scotch and Irish Presbyterian societies, and £10,420 through Roman Catholic societies.

—Five Continental Powers maintain twelve millions of fighting men, costing annually £112,000,000. So says Lord Lytton speaking as Rector to the students of Glasgow University. He said that "war would be, therefore, sudden and gigantic, concluding with decisive and far-reaching results."—*Bombay Guardian.*

—Canon Taylor's article on Foreign Missions spoke highly of the Salvation Army methods of missionary work in India. There is a department at the Headquarters of the Salvation Army in London the duty of whose managers it is to issue any literature likely to make the work of the Army more widely known. Canon Taylor's article was therefore reprinted by them. But when General Booth heard of it, he issued orders that it should be at once withdrawn from circulation, as the publication of such a pamphlet by the Salvation Army would appear to be an indorsement of Canon Taylor's strictures on the work of other missionary societies.

—Rev. George Muller. Upwards of fifty years ago he received his first orphans in his house at Wilson street, and without canvassing or regular list of subscribers, or publishing the names of donors, he has received voluntarily upward of £1,153,000, Over £100,000 has been spent in providing accommodation for lodging and educating the orphans, and the current expenses are upward of £25,000 per annum, in addition to £10,000 yearly spent in educational and missionary work, and the distribution of tracts and Bibles. The average cost of each orphan is £13 7*s.* 6*d.* After preaching for forty-three years exclusively in Bristol, during the past 13 years he has traveled 150,000 miles in Europe, Canada, United States, Palestine, Asia Minor, Australia, China, and Japan, and is now at Sydney, New South Wales.

—The printing of the revised version of the Malagasy Bible has been completed. The Revision Committee, presided over by Rev. W. E. Cousins, of the London Missionary Society, commenced their work in December, 1873. It has thus taken fifteen years to accomplish the great work, which has now been happily brought to a successful conclusion by the printers, Richard Clay & Sons.

Guinea.—Bunyam's "Pilgrim's Progress" is again translated, now into the Fantis tongues, for the people on the Gold Coast, Upper Guinea. It is to be early translated into Korean, Dr. Pierson's Saturday afternoon Bible class, in Y.M.C.A. Hall, Philadelphia, on the anniversary of Bunyan's death, having taken up a collection for this purpose, of over $300.

—The first printing ever done in New Guinea has just been put out by the mission on Murray Island—so again is missions the pioneer of civilization.

Hawaiian Islands.—Two-thirds of the infant children, before the advent of missions, were strangled or burned alive.

India.—Rev. Dr. Wilson, of Budaon, has baptized over 160 persons since February last. The work is expanding rapidly.

—The Woman's Union Missionary Society of America has in Calcutta and the villages south of it 22 schools, with 1,178 girls, and 114 zenanas in which are 130 regular pupils. A Bible lesson is given every day in the schools and at every visit in the zenanas.

—It is proposed to erect as a memorial to the Rev. George Bowen, so long a missionary in Bombay, a native Christian institution and a hall to serve as a center of missionary effort.

—Upward of 2,000,000 of the youths of India are to-day receiving a liberal English education, for the most part purely secular. The spread of Western knowledge is opening the flood-gates of infidelity and of non-religion, leaving the people in a state not only creedless, but godless.

—A lady from Dr. John Hall's Church, New York, has given $500 to finish the chapel at Sungli, India, and provide a bell and communion service. This chapel affords the only accommodation for Christian worship in a city of 600,000 inhabitants, a population equal to that of New York below Fourteenth street. The force of Christian workers consists of two married missionaries and their wives, one of them at home, and two native helpers.

—It sounds a little Japanese to hear Hindu gentlemen proposing to call a Congress of Brahman priests and pandits for the purpose of incorporating the Christian Scriptures among the Sacred Books of India. The arguments urged are prudential, social, and religious. The ancient priesthood is admonished that its power is waning, and that it must adjust itself to the demands of the age or perish. That Christianity is the religion of the conquering and advanced nations is pointed to; and that Christian teaching is adapted to the oriental mind is also emphasized. We do not look hopefully upon this new amalgamation. Brahmanism, following a well-beaten track, has tried this *rôle* with very indifferent success. Christ will enter no pan theon save to hurl all the demi-gods from their seats of unlawful authority.—*Indian Witness.*

—The Synod of the American Presbyterian Church of India has held a three days' session at Umballa. Rev. C. B. Newton, of Lodiana, was elected Moderator. Rev. J. J. Lucas, the retiring Moderator, preached the opening sermon, taking for his text "Be ye filled with the Spirit." The deputation from the American M. E. Church, consisting of Rev. A. J. Maxwell, Lucknow, Dr. T. J. Scott and Rev. F. L. Neild of Bareilly, gave some interesting particulars of their work in the villages and among the low caste people which it is hoped will induce the Presbyterian brethren to make more special efforts on behalf of the villages in their districts. Mr. Neild gave the following statistics for the M. E. Church, Bareilly District: 6,000 members, 9,000 adherents, 488 day schools with 1,500 male and 1,200 female pupils, 594 Sabbath schools with 18,000 non-Christian and 5,000 Christian scholars. A reciprocal deputation was appointed to the North India Conference of the M. E. Church which meets at Bareilly in January. The next Synod will be held at Allahabad in December, 1891.

—In India 50,000 Bengali Bibles were issued (not given away, but sold) in 1885; in 1886, 86,000. In Madras in 1885, 109,000; and in 1886, 419,000.

—Of missionary success in India, Sir Rivers Thompson says: "It has been most pronounced and indubitable amongst the aboriginal tribes, the low-castes, and the no-castes throughout the country, from which class I believe I am right in saying we may claim something like 500,000 converts to Christianity."

—One thousand converts were baptized last year in the American Baptist mission at Ongoli, under the care of Dr. J. E. Clough.

—There are twenty-two Protestant places of worship within the walls of the city of Rome. There are twenty-six in Bombay.

Italy.—Padre Agostius, "the modern Savonarolo," addresses average congregations of 8,000 people, and reports of his sermons have been published in volume form. He makes great use of the argument from fear, and creates a great sensation.

Japan.—In 1714 the whole number of the temples was found to be 393,087. In 1885 another enumeration was made and the whole number was found to be only 57,842 or 335,245 less than 171 years before.

—The Empress of Japan has established a college for women, which is to be ruled by a committee of foreign ladies. Two of these are Americans, two English, and the other two French and German respectively.

—Rev. H. M. Scudder, D.D., is delivering

a course of lectures on Christianity at Tokio, Japan, to crowded houses.

Jews.—At the late anniversary of the mission to Jews in Paris, three young Israelites were baptized. One is a Russian, three years a resident in Paris, a full scholar and a joyful believer; another an Austrian, who was destined for synagogue service; and the third is from Pesth, and means to go and preach in the Hungarian tongue.

—29,602 Jews landed at Castle Garden during the year ending Sept. 30, 1888, the largest number in any one year.

—A Writer in the *Advance*, Chicago, asserts that there are to-day more Protestant missionaries working among the Jews, in proportion to the whole number of Jews in the world, than there are among the heathen. According to Dr. Dalman, of Leipzig, there are at the present time 47 Protestant missionary societies devoted to work for the Jews; the societies support 377 laborers at an annual expense of $432,000.

Korea.—Americans are in great favor in Korea, and the army is to be reorganized on the American plan.

Madagascar.—The Queen has presented Mrs. Mary Clement Leavitt with $100 as an expression of her interest in the total-abstinence work.

North Sea.—Eight mission ships are now cruising in the North Sea, each a combination of church, chapel, temperance hall, and dispensary.

Persia.—The Rev. W. S. Whipple writes: "At Oroomiah I met several Moslem converts; five of them were *Sayids*, direct descendants of Mohammed, who are held in especial awe and reverence, who told me that they attribute their conversion directly to the reading of the New Testament."

Russia.—Two hundred and thirty-four were baptized into the Baptist churches in Russia last year. In spite of persecution, the work prospers greatly.

Scandinavia.—In the three Scandinavian countries, Sweden, Denmark, and Norway, the Lutheran is the state religion, and up to late years other denominations were not permitted to labor there. In the neighboring state of Finland religious equality, and this only to a limited degree, was introduced only one year ago. But since the doors of Scandinavia were opened to others, these have not been inactive. The Roman Catholics have done something toward realizing their dearly cherished hope of "redeeming" northern Europe. The most successful in this work against the state church have been the Methodists. The Swedish Conference of this church now numbers 57 active and 18 probationary preachers. A theological seminary has been established at Upsala. The congregations have a membership of 12,393 and 3,582 probationers. The total number of congregations is 84, and the total contributions for all purposes last year were 195,095 kronen. In Stockholm there are three Methodist churches, with a total membership of 983 and 317 on probation. To this Conference belong also the Methodists of Finland, where several orthodox Russians have joined them. The Norwegian Conference has 33 preachers, and a membership of 4,403, who contributed 90,445 kronen. In the capital, Christiana, the Methodists have two churches.

South Pacific.—Three thousand out of the four thousand people on the island of Mase, of the Loyalty group, in the South Pacific are now Christians, and they are well clothed and comfortably housed, and are remarkable for their industry and thrift. By this industry they are not only able to support all their churches, schools, and other institutions, but also to send a goodly sum to the Society in London.—*Spirit of Missions*.

South Sea Islands.—The church on the little island of Atafu includes all the adults on the island. Not one remains in the service of Satan.

Sumatra.—In the southern part among the Passumahs two Dutch missionaries are settled, but have not yet permission from the Dutch Government to begin their proper work. The east of the island may be said to be under the spiritual care of three Rhenish missionaries and their native helpers. In Battalan, in the north of the island, a raid of robbers, headed by an escaped prisoner, threatened for a time to stop mission work; but their career was soon stopped by the Dutch soldiers; and around Balige fear and distress seems to have drawn the native Christians together. Here and at Lagaboti the members number over 1,000, and further additions are likely soon to be made. On the further side of the Toba Lake a colporteur and several voluntary evangelists have done good work. In the district of Silingdring, for instance, the church at Pantgar-na-pitu has become quite an important one.

Syria.—Miss Eddy writes from Beirut there is much to encourage our work just now. "In the quarter of Beirut called Musaitbe my father has for four years past preached in a small room to a congregation of from twenty to forty." Lately they moved to a large hall, and even this for several Sabbaths has been packed with eager, attentive listeners. Calls for more schools come from every part of Syria, and the demand for trained workers from Palestine, Northern Syria, and the Egyptian missionaries is far larger every year than this mission with its deservedly renowned educational institutions can supply.

Turkey.—American missionary enterprise is bearing fruit in Christian colleges. The youngest of these is "Anatolia College," at Marsovan, sixty miles inland from the Black Sea port of Samsoun. It has had great success in winning pupils and the confidence of all classes, and even of the Government. It has no debt, but its need of endowments is most urgent.

—**The right man in the right place.** Our Minister to Turkey has added another important achievement to the series of valuable services he has rendered during his official career. The State Department received information from him recently that he had obtained from the Grand Vizier the necessary authorization for the Bible House at Constantinople, to print in Turkish 35,000 Bible tracts, consisting of the Psalms, Proverbs, the four Gospels, and the Acts. When the British Government found that Lord Stratford de Redcliffe was remarkably successful in treating with the Sultan's government, it continued him as its Minister-plenipotentiary for nearly forty years. Would it not be wise for our Government to follow so good an example?

United States.—Isaiah V. Williamson, a millionaire of Philadelphia, has donated $5,000,000 for the establishment of a great industrial school for boys. If $5,000,000 prove inadequate for his cherished scheme, he will make it $12,000,000 if necessary. The institution will be known as the "Williamson Free School of Mechanical Trades," and will be devoted to the education of white boys in the old-fashioned trades; all white boys, orphans or otherwise, will be admitted free of tuition, and a fund set apart for expenses of those who cannot pay their own way. No religious qualification will be exacted of any applicant, and Jewish, Irish or German boys will be admitted on the same basis as those of American birth. The school is to be located in Philadelphia or vicinity.

—**Convention of Christian Workers.** The third convention of Christian and mission workers in the United States and Canada, having for its object the study and discussion of practical subjects and methods of Christian work among our home heathens, met in Detroit, Mich., for six days, Nov. 15–20, under the auspices of the committee, including many well-known and representative ministers, evangelists and city missionaries. Among the list of subjects discussed at the Convention were: Woman's Place and Work as a Christian Worker, The Caste Spirit as a Hindrance in City Evangelization, The Use of Newspapers by Christian Workers, A Free Church Experiment, Christian Union or Co-operation in City Mission Work, Child Saving Work, Christian Living, The Best Means of Applying the Charity Necessary for the Prosecution of Christian Work among the Fallen, Work in Police Courts among Prisoners, Constitutions and Forms of Organization, Social and Entertainment Accessories, etc. All Christians, without regard to denomination, as the Convention was entirely unsectarian, were present and participated in the proceedings. The attendance was large.

—**The American Board** is urgently calling for 32 missionary families and 29 women for their various mission fields.

—**Rev. Jacob Freshman**, of New York City, has established a mission in Philadelphia, which he visits once a month. At the first meeting there were forty Hebrews present in earnest, rapt attention, and at a late meeting there were about eighty. At this ratio it would seem as if the Lord's hand had directed every thought toward these people. Two of Mr. Freshman's converts are in charge of the mission, maintained by the New York work. At a recent meeting in New York thirteen were converted; twelve Jewish men and women and one Roman Catholic.

—**The new school building** at Tucson, Arizona, will accommodate from fifty to sixty children. The Indians there are of the Pimos and Papago tribes. Around the central building it is proposed in course of time to erect cottages where the Indian boys will live in families. Miss Clara Shreiner has just gone to Tucson as a teacher, from Bethany Church, Philadelphia. She is a noble woman.

—**The Work of the Sailors' Bethel** in New Orleans, under the charge of A. J. Witherspoon, D.D., has had marked success. Last year 27,873 sailors are reported as entering that port. The English and Belgian consuls have given special aid. Religious services are held Sunday and Wednesday, and a temperance society is kept up. The late Chief of Police in New Orleans, M. J. Farvell, says the sailors are now seldom seen intoxicated in the streets, and are more rarely arrested than some years ago.

—**It is reported** that the Presbyterian Church of Bryn Mawr, Pa., assumes the expense of maintaining a married missionary in Japan; considerably over $2,000 pledged to be given annually. The Second Church in Scranton, Pa., is supporting a missionary and his wife in Persia. Bethany Church, Philadelphia, supports the daughter and son-in-law of Dr. A. T. Pierson, its pastor, and we believe that Dr. McIntosh's Church, Philadelphia, is working by the same method.

Victoria.—The Congregational Union of Victoria has inaugurated a jubilee fund of $500,000. One layman of the church, Mr. G. W. Taylor, proposed to contribute $150,000, at the rate of $50,000 per annum for three years, if the Congregationalists of the colonies would raise a similar sum; or he would make it £10,000 a year for five years if they would raise another £50,000. The latter challenge has been accepted with great enthusiasm. The money is to be largely used in founding a theological seminary.—*Nashville Christian Advocate.*

VI.—STATISTICS OF THE WORLD'S MISSIONS.

The Growth of the Church.

No one familiar with the facts, questions that the Evangelical Church is making encouraging progress in the United States. We now have 107,200 churches, 82,723 ministers and 11,869,000 members, distributed as follows:

	Churches.	Ministers.	Members.
Methodists,.....	32,000	30,400	4,600,000
Baptists,.....	42,700	28,255	3,800,000
Presbyterians,....	15,000	11,500	1,500,000
Lutherans,.....	8,100	4,217	1,023,000
Congregationalists,	5,000	4,500	500,000
Episcopalians,....	4,700	3,860	446,000

The increase is shown according to the following table. The membership of the Church was in

1800, one in	15	of the population.
1850, one in	7	of the population.
1870, one in	6	of the population.
1880, one in	5	of the population.
1888, one in	4.5	of the population.

The Evangelical Protestant Churches of the United States since 1800 have contributed to

Foreign Missions.....	$ 75,000,000
Home Missions.....	100,000,000
Religious Publishing Houses....	150,000,000

They build ten new churches every working day.

In their colleges in 1884 they had 79 per cent. of all the college students.

They have a church for every one thousand of the population.

Sabbath-school scholars in United States.....	9,156,739
Sabbath-school scholars in the world.....	18,419,961

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

No. in United States,.....	1,240
No. of Members,.....	180,000
Buildings, etc. (value).....	$7,262,000

These statistics are taken from the exhibit made in the Cincinnati Centennial Exposition, and are, we presume, approximately correct. Surely such figures should encourage the Church to more zeal and effort for the upbuilding of Christ's kingdom in our beloved land.—*Herald and Presbyter.*

—**The statistical report** as given in the Annual Methodist Episcopal Year-Book shows: Annual Conferences, 110; itinerant preachers, 14,135; local preachers, 14,132; lay members, 2,093,935; number of Sunday-school scholars, 2,016,181; value of church property, $80,812,792; value of parsonages, $12,908,047. Total value of church property, $93,720,839.

—**The Year-Book of the United Brethren in Christ** for 1889 shows 4,451 organized societies, an increase of 55 in a year. Itinerant preachers, 1,490; local preachers, 560; number of members in the church, 204,517, increase, 9,239; Sabbath-schools, 3,509; teachers and officers, 32,026, increase, 1,975; preachers' salaries, $474,590, an increase of $25,912. Total collected for missions, $91,134. Total for all purposes, $1,036,086.

—**The statistics** of American Baptist missions to foreign countries are given as follows: The American Baptist Missionary Union—stations, 60, out-stations, 831; missionaries of all classes, 2,060; churches, 1,296; members, 127,208; baptized last year, 10,602. The Southern Baptist Convention—Churches and stations, 51; missionaries of all classes, 114; members, 1,968; baptized last year, 391; making the grand total of missionaries, 2,174; churches, 1,374; church members, 129,170; baptisms last year, 10,993. The appropriations of the Union were, for the past year, $390,586.40; those of the Southern Baptist Convention, $83,000; total appropriations, $473,586.40, an average of about 17 cents to each member of Baptist churches in the United States.

—**The Protestant Episcopal Church**, according to *Whittaker's Almanac* for 1889, has 50 dioceses, 16 missionary jurisdictions, 69 bishops, 6,766 priests and deacons. The baptisms for 1888 numbered 56,709; confirmations, 39,590. The whole number of communicants, 450,052; Sunday-school scholars, 342,431. The contributions amounted to $11,483,597. The increase of communicants is upward of 12,000.

—**According to recent statistics** the Lutheran Church in America now numbers about one million communicant members. Of these less than one-fourth are entirely English, more than one-half are Germans, and about one-fourth are Scandinavians, Finns and others. The difference of language, together with doctrinal disagreements, have caused the Lutheran Church of this land to divide itself into no less than fifty-four synods. A number of these are again united into general bodies, of which there are four. The Synodical Conference, with 333,987 members, is ultra-conservative and is almost entirely German; the General Council, with a membership of 245,228, is composed of German, English, and Swedish Synods, or occupies a more moderate position; the General Synod, entirely English, with a membership of 140,553 is the most liberal of all the branches; while the United Synod of the South, entirely English, with a membership of 33,703, at least officially accepts the symbols in full. The independent Synods, all Germans and Scandinavians, have 241,552 members.

—**The Welsh Calvinistic Methodists** embrace 1,220 churches, 1,290,000 members, 1,012 ministers, and 1,450 Sabbath-schools, with home and foreign missionary societies.

—**The Catholic Church** in the United States has 13 archbishops, 71 bishops, 7,976 priests, 1,411 seminaries, 7,424 churches, 3,133 chapels and stations, 27 seminaries, 97 colleges, 546 academies, 3,024 parochial schools, 585,965 pupils in parochial schools, 519 charitable institutions, and a Catholic population of 7,855,294.—*Catholic Review.*

—**Hoffman's** *Catholic Directory* for 1889 gives somewhat different statistics, namely: Priests, 8,118, of whom 6,110 are secular; churches, 7,353; chapels, 1,480; stations, 2,770. There are 119 orphan asylums, with more than 21,358 inmates; 32 theological seminaries, with 1,570 candidates for the priesthood; 124 colleges, 549 academies, and 2,799 parochial schools, with an attendance of 597,194 pupils, several dioceses not reporting. The estimated Catholic population is given as 8,159,676. New York diocese heads the list with 800,000; Boston has 475,000; Chicago, 450,000; Philadelphia, 400,000; New Orleans, 300,000; St. Louis, 280,000; Brooklyn, 230,000; St. Paul, 225,000; Baltimore, 220,000.

NORTH INDIA CONFERENCE – STATISTICS FOR 1888.

The statistics for the year ending October 31, 1888, have been compiled by Rev. J. E. Scott of Muttra, and show a marked advance over last year. The largest church membership is connected with Bareilly (700); Budaon is the banner charge for baptisms (243); Shahjehanpore, for day schools (35); Lucknow, for pupils (1,490); Cawnpore, for Sunday-schools (45); Lucknow, for scholars (2,250).

SUMMARY.

	Totals.		Increase.	
Members	3,728		607	
Probationers	4,216	7,944	1,317	1,924
Baptisms during the year, adults	1,201		369	
Children	751		151	
Adult accessions during the year —Hindus	1,118		297	
Mohammedans.	35		8	
Others	29		....	
No. Schools	545		57	
" Teachers	852		89	
" Scholars	16,418		1,120	
" Sunday-schools	703		109	
" Scholars	26,585		2,672	
Native Christians—adults	6,653		978	
Children	3,765	10,318	214	1,092
Missionary collections	Rs. 1,618		Rs. 42	
Children's Day collections	" 669		" 75	
For Pastors—Europeans	" 7,000		"	
For Pastors—Natives	" 2,497		"	
Total contributions from natives	" 3,566		"	
Total amount collected in India.	" 109,726		" 12,739	

—*The Star of India.*

Madagascar.—School Statistics of an Imerina District. The missionaries of this society in the central provinces of Madagascar are chiefly occupied in the superintendence of large districts (dioceses), in which they have churches and schools to be reckoned by the dozen or the score. The statistics of recent school examinations held in the Ambàvahàdimitàfo district, which, beginning at the eastern gate of Antanànarìvo, stretches away to the East Coast, and is under the care of the Rev. C. Jukes, may be quoted as an example, and be thus summarized:

Number of schools	88
Number of boys	2,196
Number of girls	2,265
Number of children able to read	1,702
Number of children able to write	1,134
Number of children able to cipher.	984

Nine schools knew a little elementary grammar, ten a little geography. The children's knowledge of Scripture was fairly satisfactory. This district is one of ten connected with the capital itself. Besides these there are about twelve country districts.—*Chronicle London Miss. Society.*

—**The receipts** of the Congregational Union the last year were $134,725, an increase of $7,800 over last year. Forty-one parsonages and 104 churches were aided in the last twelve months.

—**Missionary zeal** is a fair test of the vitality of a church. If that test is applied to the churches of Great Britain, and a comparison is made of the funds given to the foreign work, it will be seen that the Established Church does not maintain the preeminence which its membership and its great wealth would lead one to expect of it. In the last full fiscal year, the total amount given to foreign missions through the Church of England societies was $2,300,000, in round numbers; through Nonconformist societies in England and Wales, $1,800,000; through joint societies of Nonconformists and Episcopalians, $900,000; through Scotch and Irish Presbyterian societies, $1,000,000; through Roman Catholic societies, $50,000. The Presbyterians and the Noncomformists, as a whole, are makIng long leaps toward the front in the work of evangelizing the world.

Indian Empire.—The Statistical Abstract of India which has just been issued contains an estimate of the present population of India. According to the census of 1881, the population of British territory was 198,790,853 and of the native states 55,191,742, giving a total of 253,982,595. The estimated population of Cashmere (which was not included in the census) in 1873 was 1,500,000; of Upper Burmah in 1886, 3,000,000 and of the Burmese Shan States, 2,000,000. The yearly increment of the population is at least 5 per cent. With these additions, and with the allowances for annual increments since the census of February, 1881, the population of India in March, 1887, would be—British territory 207,754,578, the native states 60,382,466, giving a total population for all India of 268,137,044. Both in British territory and the native states, the number of males is much larger than that of females. In 1881 in British territory there were 101.2 males to 97.4 females, and in the native states 28.7 males to 26.4 females, and in all India there were in that year just 6,-

013,418 more males than females.—*India Witness.*

—**The Hangchow Hospital.** We have received from Dr. Duncan Main, of the C. M. S., a copy of his interesting report of the work in this hospital, for 1887. After referring to the arrival of Dr. Hickin, he says they were startled on the 21st of February, by finding that all the instruments had been stolen to the value of $800, and so far neither the thief nor the instruments have been discovered. It is gratifying to find, however, that through the generosity of friends the stock of instruments is now better than ever it was. The hospital is open to all, but he says they do not practice indiscriminate giving away of medicines, nor give charity to those who are able to pay. To the out-patient there is an entrance fee of 14 cash, which is not sufficient to cover the cost of the medicine given, but still makes him feel that it possesses a cash value. For the in-patients there is a scale of charges according to their means. The out-patients numbered 10,277 (with 26,811 visits); the in-patients 502; suicides 134; patients seen at their homes 195; in the country 2,234.—*The Messenger.*

VII.—EDITORIAL NOTES ON CURRENT TOPICS.

Bishop William Taylor.

THE editor of the New York *Mail and Express* says:

"The heroic days are not yet over; Bishop Taylor is a proof of it. The story of his life reads more like a tale of medieval days than a history of the immediate past. He has traveled more, been in stranger places, made more remarkable conversions, endured more hardships and seen more adventures, than any other preacher now alive. He has preached the gospel in every continent on the globe, and in many of the islands of the sea. He is one of the most unique personalities of the nineteenth century. In 1862 he went to England, Ireland and Palestine. Then Australia and Tasmania were visited, in an evangelistic tour, lasting nearly three years. In 1865 he first entered Africa, and labored in Cape Colony, Natal Colony and Caffraria, where multitudes of foreigners and natives were converted by his preaching. In 1870 he went to India, and in 1871 he began his self-supporting work there, which has developed into the South India Conference. Since that time he has established a chain of churches and mission stations in South America."

His brief visit to this country last year, and the deep interest he everywhere awakened, are well known. We have elsewhere chronicled his return to Africa with fifteen missionaries as a reinforcement.

We are glad to receive the initial number of *The African News*, edited by Bishop Taylor, with Dr. I. B. Welch, associate editor, whose address is Vineland, N. J., a magazine of fifty pages, with a striking likeness of the Bishop. It will keep us informed about missionary news from Africa, and from Bishop Taylor's work in particular. We bid the newcomer a hearty welcome. Bishop Taylor's future movements, and the result of his bold experiment to plant and sustain a self-supporting mission in Africa, will be watched with intense interest.—J. M. S.

"WITHIN 1888 nearly *one million of converts* were added to the Christian churches in heathen lands; and yet there are those who say that foreign missions are a failure."

So says the *Presbyterian Banner*. We do not know whence come these figures, but they are so amazing that we cannot but think them erroneous. There are years in which 100,000 and even more have been added in foreign lands. But as there are less than 40,000 laborers, all told, a million converts would imply an average of over twenty-five converts for every worker in the field, male and female, native and foreign. We think there is a mistake somewhere.—A. T. P.

Women's Christian Temperance Union.

THE recent anniversary of the Union in the city of New York was a notable event. Its sessions were held in the Metropolitan Opera House, which seats about 5,000 persons, and which day and night for nearly a week was filled to its utmost capacity at every session. The audience was chiefly composed of women, and a more intelligent-looking and cultured and dignified audience we have seldom seen. Miss Willard presided with a grace and deliberation, impartiality and patience rarely witnessed in any con-

vention. The business of the Convention, vast in extent and variety, was conducted with order and decorum, spirit and ability, deserving all praise. While there was diversity of opinions, and strong feeling apparent, especially on the "political" question, yet there was no breach of parliamentary rules or exhibition of evil temper. This Convention settled the question that women are as capable as men of understanding and discussing the grave questions which agitate and interest the social and public weal of the nation. It was a grand, inspiring sight, to look upon such an assemblage of Christian women, intent on noble work, and consecrating their gifts and organized efforts to its promotion.

We have not space to note the proceedings. The President's address was very able, evincing a rare mastery of the situation, as well as tact, discretion, and charm of manner that won all hearts. We have but one regret, and that is that the Convention entered the arena of "Politics" and committed itself to the "Third Party." Personally I am a "Prohibitionist," and have been for more than forty years. Yet I regard this step as unwise in policy and deplorable in effect.

The organization now represents a membership of over 200,000 women, pledged to promote by all possible proper means the purity of home, the abolition of the saloon and the advancement of the cause of temperance. It is unsectarian, and its membership is limited to those who are in sympathy with the cause of temperance.

The Corresponding Secretary's report contains the following statistics of the National Union : Number of Unions, 7,371 ; membership, 164,243 ; Young Women's Unions, 958 ; membership, 21,278 ; Loyal Temperance Legions, 3,427 ; membership, 163,743 ; Coffee Houses and Friendly Inns, 433 ; money raised by Local Unions, $227,948.07 ; received by State, $52,926.46 ; convention organizers, 758 ; county and district conventions held, 694 ; States having Scientific Temperance laws (besides all the Territories and the District of Columbia), 21.

WE give space in this connection, by request, to the following petition of the World's W. C. T. U., of which Miss Willard is also the President :

"PETITION OF THE WORLD'S W. C. T. U. FOR THE PROTECTION OF THE HOME. ADDRESSED TO THE GOVERNMENTS OF THE WORLD.

Honored Rulers, Representatives and Brothers:

We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, make misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society, and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your government extends.

On the back of each petition slip is found provision for the indorsement of men and of gatherings of any and all kinds that by vote will join their plea with ours. This petition has been in circulation wherever the voice of our organization is heard, but the measure of effort in our own land bears unfavorable comparison with that elsewhere put forth. Mrs. Deitch, President of the Ceylon W. C. T. U., has forwarded signatures to the number of 33,797, and these from Tamil, Singhalese, English, Bengali, Marathi, Gugerati, Santali, and Hindustani men and women of the Island of Ceylon, while we of the United States have not largely exceeded that number. Mrs. Leavitt writes of it in sorrow, and have we not reason to fear that our Lord will say, 'I have somewhat against

thee,' unless there shall be an immediate arousal to activity?

Surely a million of names may be secured in this country by diligent, systematic effort."

We say Amen to this petition, and urge every woman to sign it.

We regret that the Union omits another monstrous vice in regard to which their voice should be heard in thunder tones, and we believe would be if they knew the facts. We refer to the "Licensed Vice Act" in India, which, although the British Parliament unanimously *resolved* last June should be repealed, *is still in force in India, and harlotry is legalized and practiced among the English soldiers.* The India Government still upholds it in the face of the British Parliament, and "official perfidy" is practiced by Lord Crosse, the Secretary for India, and Sir John Gorst, the Under-Secretary. See this REVIEW for November last for decisive evidence of this fact. And recent papers from India confirm it. The *Bombay Guardian* refers to it as notorious.

"The *Sentinel* for September pledges itself to the accuracy of the statement that when Lord Cross, the Secretary for India, stated to a deputation that the whole of the infamous regulations under the Cantonment acts were 'absolutely suspended and non-existent,' and when Sir John Gorst, the under-secretary, told Prof. Stuart in the House of Commons, that 'the regimental system has already been wholly abolished,' the government of India was actually still continuing—as it still continues—to license women to sin as heretofore. Let all our readers demand of their representatives in parliament that no rest be given to Lord Cross and Sir John Gorst until the truth is made manifest. Let the women of Britain, in behalf of their Indian sisters, besiege the Throne, if necessary, that these cunning devices of the unscrupulous may be defeated. The repeal of the wicked act in India, decreed by the Imperial legislature, must be carried out; and officials who deliberately lie must cease to occupy the high offices of state which they dishonor."

The Missionary Society of the M. E. C. (United States) last summer memorialized the Imperial Government to repeal these infamous laws which disgrace a Christian government, and hinder the work of missions. We wish the voice of the world's Christian Womanhood had spoken also on this subject in the above vigorous petition.—J. M. S.

Dr. A. A. Bonar, at Mildmay Conference, in his inimitable way asked, What do you suppose the disciples imagined to be the reason for Christ's calling them to meet him on that mountain in Galilee? We may suppose them saying among themselves, "Why did not the Master say he would meet us here? We remember that the night before he died he said, 'When I am risen I will go before you into Galilee.' What new and wonderful revelation can he have for us that he appoints to meet us there where the most of his disciples have been gathered? He has already given us his blood, the peace, joy, love, glory of God. What more has he to give or reveal? But when he came it was just like this and no more: 'Go ye into all the world and preach the gospel to every creature, and lo I am with you alway.'"

And yet the more we study this the more we are impressed that this is the *richest revelation of privilege* ever given to disciples. "All the world" is collective; "every creature" is distributive; "go ye" is individual. No one is shut out. It is more blessed to give than to receive. When the serpents stung the rebellious camp of Israel, we may suppose every individual bitten, and the healed ones—Moses, Aaron, the seventy elders—going about absorbed in the holy business of pointing others to the healing brazen serpent.

This is the work of the dispensation. The church is to "rule in the midst of her enemies" "until He come." He is now gathering a people for himself. Your only time for converting labor is now, and it is the only time for them unto whom the gospel is preached.—A. T. P.

The Christian Unity Commission of the Episcopal Church will, we are glad to know, continue their work of conferring with the Presbyterian, Congregational, and Lutheran brethren in the matter of Christian Union about the declaration of the House of Bishops. This is auspicious. It would be really assuring if the Episcopal Church would, at the outset, take two important steps: 1, recognize the validity of the ordination of their non-episcopal clerical brethren; 2, open their closed pulpit doors to non-episcopal evangelical ministers. For ourselves we are not very expectant as to any approach to organic union, or even very close fellowship—as long as one denomination *unchurches* another. If the things in which we differ are vital and fundamental, then they forbid not only unity but fellowship. If they are not vital and fundamental, they should not shut our pulpits or our sacramental tables to our brethren. This is short logic, but we cannot see where the fallacy lies in the argument.—A. T. P.

De Quincey has drawn a beautiful line of distinction between the "literature of knowledge and the literature of power." "What," he asks, "do you learn from 'Paradise Lost'? Nothing at all. What do you learn from a cookery book? Something new, something you did not know before, in every paragraph. But would you therefore put the wretched cookery book on a higher level of estimation than the divine poem? What you owe to Milton is not any knowledge of which a million separate items are still but a million of advancing steps on the same earthly level; what you owe is power—that is, exercise and expansion to your own latent capacity of sympathy with the infinite, where every pulse and each separate influx is a step upward—a step ascending, as upon Jacob's ladder, from earth to mysterious altitudes over the earth. All the steps of knowledge, from the first to the last, carry you farther on the same plane, but could never raise you one foot above your ancient level of earth; whereas the very first step in power is a flight, is an ascending into another element, where earth is forgotten!"

In the teachings of Jesus we have the literature both of knowledge and of power, and in both departments of the highest order. There is such a thing as luster without weight, even as there may be weight without luster. Here we have both: the most glorious moral radiance with the weightiest moral dignity, worth, sublimity! And such a gospel is it wherewith the world is to be won for Christ. Let us take courage, for never man spake like this man!—A. T. P.

Chinese Benevolence. An article in the London *Times* of recent date has a pertinent discussion of Chinese benevolence worth publishing. It carries its own moral:

"Benevolence the Chinese have placed at the head of their list of the five constant virtues. The written character which denotes it is composed of the symbols for 'man' and 'two,' by which is supposed to be shadowed forth the view that benevolence is something which ought to be developed by the contact of any two human beings with each other. It is by no means true, as might be supposed from a superficial examination, that there is no benevolence in Chinese practical life; the forms of benevolence which have commended themselves to Chinese are foundling hospitals, refuges for lepers, for the aged, etc. But these are relatively rare. Vast soup kitchens, which are set up anywhere and everywhere when some great flood or famine calls for them, are familiar, as well as the donation of winter clothing to those who are destitute. Then there are societies for providing coffins for those who are too poor to buy them; for gathering human bones which have become exposed in course of time and giving them suitable burial; for gathering up paper on which there is writing or printing that it may be burned and thereby saved from desecration; for giving plasters of a mysterious nature to all applicants; for presenting 'virtue books,' etc. But organized charities are few in number and narrow in their range of action, and except the institutions above mentioned, Chinese charity is very intermittent. A typical example of Chinese benevolence is the curious ebullition of charity which takes place on the eighth day of the twelfth moon. Every one who has accumulated a large quantity of benevolent impulses which have had no opportunity for their gratification is accustomed on that day to make the most liberal donations to all comers, of the very cheapest and poorest quality of soup, during about twelve hours. This is called

'practicing virtue,' and is considered a mode of laying up merit. If the year is a good one people do not apply for soup, the poorest of them having as good or better at home; but, all the same, the donors advertise their intentions to practice virtue; and when the day ends and no one has asked for a bowl of the soup it is put into the broken jars out of which the pigs are fed, and the benevolent man closes his door feeling that he has been virtuous for the year. The narrow range of Chinese charity is shown by the circumstance that asylums for the weak-minded and insane, for the deaf and dumb, for varieties of disease, do not exist, and would remind a Chinaman of nothing he ever saw or heard of. Chinese benevolence, indeed, has no heart in it; 'that state of mind, in which practical philanthropy becomes an instinct, demanding opportunity to exhibit its workings, whenever the need of it is clearly perceived, may be said to be almost wholly wanting among the Chinese.'"

We cannot but think this Chinese custom a parable for Christian nations. In our churches our benevolent uprisings are too often suppressed, and wait for the annual collection, when a dish of weak soup dealt out to perishing millions is supposed to atone for the year's neglect.—A. T. P.

Heathen and Christian Giving. Idolaters, whether from fear of their false gods, or from the hope of physical, pecuniary or social gains, give far more to support heathenism than Christians give to maintain and propagate the true faith. Dr. Scudder, long a missionary in India, says: "The offerings made by the heathen to support their idolatry are far greater than those which are made by Christians to honor their divine Master." Rev. J. L. Douglass, writing from Rangoon, Burmah, says: "The whole length of the empire is consecrated to idolatry. The people spend thousands of dollars for pagodas, and only tens for their own homes." Rev. Mr. Noyes of China reports, in addition to the vast sums paid for the support of Confucianism, Buddhism, and Taouism, more than $200,000,000 spent annually by the Chinese for the worship of ancestors. He furnishes important data in the *Chinese Recorder*, the results of careful investigation. Of nine persons he gives the annual income of each, the yearly amount given to idolatry, and the ratio—thus:

No. 1, income, $120; given to idolatry, $29.30; ratio, almost one-quarter. No. 2, income, $60; given to idolatry, $14.84; ratio, almost one-quarter. No. 3, income, $84; given to idolatry, $21.48; ratio, more than one-quarter. No. 4, income, $60; given to idolatry, $21.69; ratio, more than one third. No. 5, income, $33.33⅓; given to idolatry, $7.31; ratio, more than one-fifth. No. 6, income, $54; given to idolatry, $12.20; ratio, more than one-fifth. No. 7, income, $66.66⅔; given to idolatry, $12.72; ratio, less than one-fifth. No. 8, income, $133.33⅓; given to idolatry, $25.11; ratio, less than one-fifth. No. 9, income, $48; given to idolatry, $20.22; ratio, less than two-fifths.

Rev. J. L. Atkinson of Kobé, Japan, gives an account of a Japanese family which worshiped the god *Kannin Daimiyo-jin-san*. In Japan, as in China and India, it is common to have a god for almost every object and virtue, and this very self-denying family had chosen the one named. The master of the house, on being questioned, gave the following account of the practice of his household:

"From ancient times my family has believed in and worshiped 'the great bright god of self-restraint.' We have also made a box, and called it 'the self-restraint box,' for the reception of first-fruits and other percentages, all of which are offered to our god. As to percentages, this is our mode of proceeding: If I would buy a dollar garment, I manage by self-restraint and economy to get it for eighty cents, and the remaining twenty cents I drop into the 'self-restraint box'; or, if I would give a five-dollar feast to my friends, I exercise self-restraint and economy and give it for four, dropping the remaining dollar into the box; or, if I determine to build a house that shall cost one hundred dollars, I exercise self-restraint and economy and build it for eighty, putting the remaining twenty dollars into the box as an offering to *Kannin Daimiyo-jin-san*. And it is always my purpose thus to make an offer to my god twenty per cent. of everything, by the exercise of the virtues of self-restraint and economy. In proportion to my annual outlays the sum in this box is large or small. This year my outlays have been large; hence, by the practice of the virtues named, the amount in the 'self-restraint box' is great. Yet, notwithstanding this, we are living in comfort, peace and happiness."

Some native Christians in Japan, China, and India equal or exceed the ratios already quoted in giving to support the gospel, but most of them fall very much below. A striking feature of the proceedings of the Missionary Conferences at Calcutta and Osaka was the confession of certain missionaries of their failure to do their full duty in this respect, and their resolve to act differently in the future. Already very marked results appear in the increased liberality of the native churches.

But the converts in the Foreign Mission fields have given more to the cause of Christ, in proportion to their means, than Christian people at home. While many of the latter have abounded in the grace of giving, yet the withholding more than is meet is the rule, and the liberal givers are the exceptions. One cause of this is that many of the clergy do not educate their people in this duty. Bishop Stevens says:

"When I first went to Philadelphia as rector of a church there, I was called upon to present a great object to my congregation. I did so, knowing that they were wealthy, and expecting from them a liberal response. Afterward I called on several individuals, one a rich gentleman, who, after some hesitation, promised me fifty dollars. Noticing my surprise, he said: 'I see you are disappointed.' 'I am; I expected a thousand dollars.' 'Well,' replied he, 'I have not been educated to give.' I said, 'You shall never have cause to say that again.

By the blessing of God I was enabled so to bring this great subject before my people, that when I was called to the Episcopate, there were few churches which would vie with it in the liberality of its gifts for the support of the church of Christ."

Women in Japan.—REV. JAMES H. BALLAGH, at the annual meeting of the Reformed Church Women's Board, said, referring to Psalm lxviii: 11, 12.

Wherever woman begins her work the enemies quail, and even kings flee apace. All the elevation of woman in our day is found mainly in what she is doing for the Lord. She has a mission, and in Him it centers. Mary inaugurated it in her anointing of her Lord, pouring her ointment not on his feet but his head.

In Japan there are 231 women at work for Christ; 128 are wives, 103 are single. There are 128 male married missionaries and 20 single; some 21 voluntary workers, also women, making in all 400 Christian laborers, of whom about three-fifths are women, and these 240 Christian women represent the increase in that land in a single generation. When I went there there was only one Christian woman at work there. She went with Dr. Brown, but removed to China, where she died.

These women are distributed as follows: The Northern Presbyterians have 34, of whom 13 are married, 21 single; the Reformed Presbyterians 14, of whom 10 are married and 4 single; the Woman's Union Mission has 5, all single; the Southern Presbyterian German Reformed has 9, the United Presbyterian 3, and the A.B.C.F.M. has 45, of whom 24 are married and 21 single; the Methodists have 63, of whom 37 are married, 26 single; the Episcopalians 28, of whom 19 are married, 9 single; and the Baptists 22, of whom 12 are married and 10 single.

The school-work, mainly controlled by women, has 29 boarding-schools, with 2,707 pupils, and 2,895 pupils more in day schools, making in all 5,502 under lady teachers. There are 247 Sunday-schools, with 3,000 pupils. The higher schools, like the Ferris and Woman's Union Mission and Methodist seminaries, all work toward a high grade of scholarship.

In the Ferris Seminary no language but English is allowed. Of course the religious character of all these schools is high. Then there are four or five advanced schools for women, training them as Bible readers, etc. There is one woman alone, who has for 10 years been laboring there continuously that stands for efficiency higher than any other laborer, whether man or woman.

All Japan is open to women's work. It is difficult to hold a women's meeting—the men will press in, from mere curiosity and astonishment to hear a *woman* addressing a meeting. Christian women in Japan have done incalculable service in promoting unity and peace in the church.

The women of Japan are not yet aspiring for truth and purity so much as they are ambitious to stand side by side with women of Occidental countries. But this ambition presents a tremendous leverage for their uplifting to a higher plane.

The woman already referred to is Mrs. Louisa A. Pierson, a member of the Reformed Episcopal Church (Bishop Cheney's, Chicago), and a representative of the Women's Union Mission at Yokohama. She conducts an English and Japanese young ladies' school, giving instruction in both languages, from the beginning to completion in English, ending with psychology and Butler's analogy, algebra and geometry. She lectures on the Old and New Testament history and gives analyses of Romans and Pauline epistles; carries on house visitation and women's and other meetings daily; in vacation goes on evangelistic tours with a company of her trained workers in her Bible School for Women; holds meetings in churches and theaters for both sexes; is withal most womanly, a fluent speaker in Japanese, and most powerful in prayer; a poetess by nature and a most richly endowed spirit by grace. She has received the Holy Ghost and seeks to obtain larger gifts, believes in healing by prayer and the speedy coming of the Lord.—A. T. P.

It is often said that we must Christianize the pagans or be paganized ourselves. The Archbishop of Canterbury, at a meeting in behalf of the Society for the Propagation of the Gospel, took occasion to speak of the heathenizing process to which England was in danger of being subjected:

"Go to the Temple, where the familiar sight of our barristers with their peculiar costume used formerly to be the only thing we saw, and we find some sixty Hindus members of the Temple or Lincoln's-Inn, still remaining Hindus and heathen, in the center of English civilization. Go, again, to another quarter of the city—to the East End of London—to what is called the Oriental Home, where every specimen of the heathen of the East is gathered together in consequence of our merchandise with the East, living here for months, mixing with our people; or follow Mr. Dickens into the Chinaman's shop and see there men smoking opium as if they were in the center of China; or go elsewhere and meet a whole troupe of

Japanese, and you will see that a man no more requires to go to the extremities of the earth to be convinced of the claims which the heathen have upon us, and that in our own metropolis we are brought so near heathenism of the worst class that unless we take some steps, instead of converting the heathen the heathen will be converting us. For this is not merely an imaginary idea. I am almost afraid to say it, but I cannot help thinking that this great proximity of the East to ourselves has somehow or other infected the philosophy on which the young men feed in our great seminaries of learning, and that men of learning, from rubbing shoulders with men who altogether disbelieve in Christianity, have more toleration for that denial than they had in the olden times; and that systems which have existed for centuries in the extreme lands of heathenism are finding some sort of echo even among the literature and philosophy of this Christian country."

The statue of the late Lord Shaftesbury in Westminster Abbey, unveiled by Lady Burdett-Coutts, is in face and posture a striking likeness of the late earl, in peer's robes and of full length, and, after the date of his birth and death, bears the inscription, "Endeared to his countrymen by a long life spent in the cause of the helpless and suffering. 'LOVE—SERVE.'" These last two words formed the motto on his crest, and never perhaps did mortal man more beautifully exemplify the sentiment of his coat of arms. In our recent stay of four months in England we saw innumerable proofs of the inweaving of Shaftesbury's life into the whole structure of British society. Identified in person with upward of sixty forms of benevolence and beneficence—institutions, organizations, societies, almshouses, orphanages, mission halls, ragged schools, lodging houses, industrial institutes, every conceivable form and method of reaching the poor—the wage-workers, the unfortunate and outcast classes, borrow his name as if it were a talismanic charm. Every costermonger wheels his barrow with the greater ease and hopefulness as he thinks of the coster-earl and his barrow and donkey. And yet this man, who could spend his fortune and the fortune of his imperial faculties for home work of every kind, had a heart that beat for foreign missions with the quick pulse of a Henry Martyn or a Robert Moffat, a standing proof of the fact that all true mission work the world over is part of one grand whole.—A. T. P.

Rescued Slaves' Fund.

THE KEITH-FALCONER MISSION, SOUTH ARABIA.

THE English gunboat *Osprey* recently captured three cargoes of slaves off the island of Perim, which guards the Aden entrance to the Red Sea. The engagement was severe; the captains of two of the slave-dhows were killed. Four of the slaves were killed and four wounded. When brought to the Admiralty Court at Aden they proved to be about 217 in number, chiefly Abyssinian boys and girls from 10 to 20 years of age, captured by the fierce Mohammedan Gallas, and run across to Mocha to be sold for the vilest sexual purposes to the Mohammedans. The British Resident at Aden offered the Keith-Falconer Mission the care of the freed captives. It accepted 62 of them, all they dared to undertake to care for. The Foreign Mission Committee in Scotland appeal for a special Rescued Slaves' Fund of at least £1,500, not only for the support and Bible education of these Abyssinian youths, but for the other captives who, at such a center of the operations for suppressing the slave-trade at Aden, will likely be pressed on the Keith-Falconer Mission.

Says the Committee: "This blessed Christ-like work is not new. It was begun by Dr. John Wilson more than half a century ago. Of the two fugitive Abyssinians whom he fed at his own table and educated in the college which now bears his name, one, Maricha Warka, is the Prime Minister of King Johannes, who in 1884 sent him as envoy to Queen Victoria. The son of the other is now receiving a Christian education in England at the hands of the British Government. Since we induced the Egyptian Khedive to make over his frontier Soudan districts to King Johannes, and since the Italians have come into conflict with him at Massowah, it is more than ever important, for the future of pure Christianity in Eastern Africa, that Abyssinia should enjoy the services of many of her own sons, who will do for her what the brothers Maricha and Gabru Warka did. 'I trust,' wrote Dr. Wilson, 'they are not the only Christians connected with the Eastern churches exterior to India who will be put under our care.' Lord Napier of Magdala sent him four more, rescued from slavery, and now God Himself, in His loving providence, has given us the privilege of training others."—J. M. S.